

423e

A  
CHRISTIAN

{ Standing  
&  
Moving }

Upon the true Foundation.

OR,

*A word in season.*

Perfwading to { Stricke close to God, } In his present design a-  
{ A & eminently for God. } gainst all discouragements, oppositions, temptations.

EXPRESSED

In a Sermon Preached before the Honourable  
House of Commons upon the day of their  
monthly Fast, O<sup>th</sup>ob. 25. 1648.

By MATTHEW BARKER, M. A. late Preacher of  
the Gospel at James Garlick-hith, London, and  
now at Morclacke in Surrey.

ISA. 30. 7. *Their strength is to sit still. V. 15. In  
quietnesse and confidence shall be your strength.*

CANT. 3. 6. *who is this that commeth out of the  
wilderneſſe like pillars of ſmoake, &c.*

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CHRISTIAN

CHRISTIAN

396:07





TO THE  
HONORABLE HOUSE  
of COMMONS now Assembled in PARLIAMENT.



*I* O speake to a Kingdome at once, is both a weightie work, and an happy opportunity; whiles I considered the former, the vast disproportion of mine owne abilities did discourage me: but the latter brought me upon the adventure, in which though I should come off with losse, yet if you and the great worke in your hand receive but any gaine, I shall desire to rejoyce. I know that God usually is maximus in minimis, and doth his highest workes by lowest meanes, and instruments; Out of the mouths of babes and sucklings he hath perfected praise, Mat. 21. 16. Therefore I hope my poore endeavours may not be without fruit; which your desires doe command, and your gracious acceptance doth encourage me to make thus publique, and present them againe to you.

In them I have set before you a true Christian as standing firmly upon the true foundation, as ascending daily in the true speare, to perfection and rest; Both which is the Lord Iesus. Every standing that is not upon this foundation is deceitfull  
and

and false, every ascent that is not in this spheare is enormous and crooked.

Every man is growing up according to that root in which he is planted, ana that principle in which he lives; By living in Christ we grow up into Christ, and he that lives most in him, growes up most into him; what ever God the father would have to abide, and grow up into a state of perfection and glory, that he hath laid upon Christ as the foundation; and what ever rests upon any other, will either vanish into aire, or be consumed with fire.

And this is the commission that Christ hath received of his Father, and the great work that he is upon at this day, to throw down all false foundations that men have set up and built upon, that the true foundation of all things may appeare. All Religion, peace and principles within, all power peace and glory without that rests not upon it, he is now comming to shake and dissolve.

The foure great Monarchies of the world, though their firmnesse and strength be like that of Gold, Silver, Brasse, Iron, as they were represented to Nebuchadnezzar in his dreame Dan. 2. Yet because they were not erected upon a true foundation, the Stone cut out of the Mountaine breakes them to peices, and brings them to nothing;

And so Great Babylon the throne of the beast being erected without Christ, yea against him, is falling down every day before him.

Therefore (wor:hy Senators) take heed how you build, see that your foundation be solid; Let me be bold to tel you, that all your profession, religion, and your hopes grounded upon them will fall into the dust if they stand not upon this Rocke, the Lord Jesus; I mean not an imaginary but a true Jesus, as rightly discovered and apprehended: For millions of soules miscarry in these Gospel-times, amidst Gospel-light by  
resting

## The Epistle Dedicatory.

resting upon such a Jesus that hath no existence either in the word, or in heaven, or any where but in their owne fancy alone.

And when you finde your standing good, let nothing shake you; rest here, reigne here, and from hence be you daily advancing into the bosome of the father, which is the centre, the home, the haven, the heaven of your soules.

As to the Kingdome, and your own trust in relation to it, I shall only say thus much, looke upon its ruines, and its dangers; ana both these call upon you for a double worke, to be strenuous in building, and vigilant in watching.

First, strenuous in building, you are called to raise up the former desolations, even the desolations of many generations, Here are the liberties of the people to be builit up, the peace of Church and State to be built up; the walls of Jerusalem to be built up, and the ruines of poore Ireland; according to your power and capacity addresse manfully to all these that you may winne to your selves the honorable name of being the repairers of our breaches. I remember a great Athenian Commander being asked why he did not riot and swagger it with the rest of the Company; answered, I know not how to drinke and swagger; sed novi Rempublicam ex parvâ magnam facere; I know how to make a smal Common-wealth great: Oo Sirs, you will then approve your selves to be men of skill and wisdom indeed if you know how aright to build up a poore decayed State, and to unite divided Christians. That you may be successfull in this worke;

First, build with unity, there can be no greater obstruction to the building than divisions among the builders; Did you all act from the same principles, to the same common ends the work would goe on in your hands more prosperously and speedily.

Secondly, with diligence; If builders grow slacke, will not attend the worke, but are by every slight occasion called off, the building is likely to sticke.

Thirdly,

*Thirdly, with wisdom, Prov. 9. 1. Wisdom bath built her house. The spirituall building goes on successfully, because it is carryed on by an infinite wisdom: And Prov. 24. 3. By wisdom is an house built, and by understanding it is established.*

*You have many enemies that seeke to disparage and undermine your building, and therefore build wisely: and wise builders will build upon a good foundation, and by a good rule.*

*Fourthly, with resolution; builders ought not to be affrighted from their worke with a shewre of raine, a puffe of winde, or the barking of a dog; For want of this men have left their worke, and either by feares or flatteries have been brought to a very unworthy and base compliance.*

*Next in order to the imminent dangers of the Kingdome, your worke is to be vigilant in watching. Vita hominum vigilia, said Pliny to Vespasian; I am sure it is now one great worke of your life to be watchfull for this poor Kingdome, and would you approve your selves true watchmen, then watch;*

*First, accurately; Watchmen must not be blinde as Israels was, Isa. 56. 10. They must have a piercing sight, that they may be able to see into the bottome and depth of things; that they may see snares that are laid in private, and may not be deluded with fair pretexts and overtures to the betraying of their trust, and the good of those for whom they watch. As also, that they may be able to see a farre off. Watchmen stand upon walls and high places to discover dangers approaching at a distance: so are you this Kingdomes watchmen to discover evils that may come upon it, not only for the present, but many yeares hence. You are to provide not only that we may for a few yeares, or in this generation enjoy the Gospel, our peace and liberties, but to sett it upon such a bottome, as that posterity may rejoyce in them as well as our selves.*

*Lastly,*

Lastly, watch-men must have accurate sight to spie out the fittest season for every action; that may be done at one time with ease, which at another will not with much difficulty. And surely Sirs, had there been this wisdom on all sides to improve seasons, the work of this Kingdome might have been nearer finishing then now it is. But this is our comfort, though men may misse their seasons, God alwayes doth lay hold of his.

Secondly, watch faithfully; the unfaithfulness of a watch-man brings all in danger. If he be corrupted and comply with the Enemy, he may doe more hurt then the whole Army.

Thirdly, watch with selfe-denyall; A watch-man must endanger himselfe for the publique safety, hee must deny himselfe in his ease, in his estate, in his private occasions and interests, that he may be serviceable to the publique. Let Adrian's motto be writ upon all your hearts; non mihi sed populo, for the people, not my selfe.

That the dangers of the Kingdome are not yet over, we have too evident reason to believe: and therefore let your eye be still open, and keepe strict watch, lest we should be surprized by them.

Thus I have done, onely if any where you finde my language more partiscular and importunate then ordinary, I desire that the present exigence of the time and your affaires may plead my excuse.

I did desire to be faithfull in the worke, and in the free discharge of mine owne conscience I shall endeavour to sit downe and rejoyce amidst all the censures and reprovaches of men. who are the true friends and enemies of peace God will in a short time discover.

Some things which I had prepared to speake, I was constrained to omit by reason of the time, and I am here bold to present them to your eyes, together with those which I have

already presented to your eare. which that they may bee as  
**A SACRED ANCHOR** to establish you, as **HE A-**  
**VENLY FIRE** to enflame your hearts into an higher  
 pitch of true zeal and resolution for God and this Kingdome,  
 shall be the continuall prayer

Of him

Who desires to be found a

faithfull Steward in the

Lords worke,

**MATTH. BARKER.**

**A**



A Christian Standing  
and moving upon the true founda-  
tion. Expressed in a **SERMON** Preach-  
ed before the Honorable House of COM-  
MONS.

1 Cor. 15. last.

wherefore my beloved brethren, be ye stedfast, unmoveable, al-  
wayes abounding in the worke of the Lord, as knowing that  
your labour is never in vaine in the Lord.



THE Apostle *Paul* the Penman of this *Epistle* was a great Proficient both in the lower schoole of humane learning, and in the upper schoole of divine knowledge; and where have we a clearer discovery of it then in this Chapter.

His knowledge in things divine appears in the height and heavenliness of his matter; he doth in this Chapter unfold these foure Mysteries;

1. The Mystery of Christs resurrection; as being not alone that, whereby he himselfe did overcome death, and triumphantly entred into a state of perfect righteousness, life and glory, but also that whereby his whole body



body hath received an assuring pledge of, and mysticall inlet into the same state. And that we read from verse 12. to 24.

2. He unfolds the Mystery of Christs Kingdom, and that in two particulars;

First, in the end, or finall cause of it, and that either Mediate, as the *putting downe all rule, all authority and power*, and the utter abolishing of all enemies, or ultimate; *That God may be all in all*. There are many enemies that lift up themselves above God in the world, and doe cast vailes upon his glory, that they themselves may appeare and shine forth, now the great end of Christs reigne is to destroy these enemies, and remove these vailes, *That God may be all in all*; And this you have set forth from verse 24. to 28.

2. In the period or expiration of it; this Kingdome according to the forme of its present administration is to cease, and to empty it selfe, and expire into the Kingdome of the Father; and this you have partly in the 24<sup>th</sup> and partly in the 28<sup>th</sup> verse. This is the second Mystery.

The Third is the Mystery of the Saints resurrection in their owne persons; which the light of nature cannot reach; and which some even of the wisest among the heathens have not only denied, but exploded; this he first proves from verse 12. to 39. Then describes from ver. 39. to 45.

4. The fourth is the Mystery of the first and second Adam; which he sets in opposition to each other severall wayes in this Chapter.

1. In respect of their principles, vers. 45. *The first man Adam was made a living soule, the last Adam was made a quickning spirit*. The first man had a principle of divine



divine life within himselfe, but had not a stock or treasury of life, *the first man was made a living soule onely*, but the second *Adam* having the fulnesse of the Godhead in himselfe, is a *store-house* of lives, and from him life breakes forth upon his whole body, *the second Adam was made a quickning Spirit.*

The Apostle doth here alude to these two expressions in Gen.

נפש חיה  
2-7.  
anima vivens  
נשמה חיה  
Spiritus vivens  
1-10.

2. In respect of Order, vers. 46. *Howbeit that was not first which is spirituall, but that which is naturall, and afterward that which is spirituall.* The first *Adam*, and the first state of things under him, was naturall; God tooke pleasure in them, and received glory from them, according to those naturall perfections wherein he did create them; but afterwards the second *Adam* comes and gathers up all things into a spirituall estate, even into himselfe, that now all that delight which God puts forth upon his creature, and all that glory he receives from it, is alone in this second *Adam*, the Lord *Jesus*.

3. In respect of their Original, vers. 47. *The first man is of the earth earthy, the second man is the Lord from Heaven.* The first man was earthly in his originall, and all that we have received from him, brings us not up above an earthly estate: but the second *Adam* was the Lord from Heaven, and so in him wee rise up into an heavenly estate.

Thus you have a brieve account of his skill in divine learning.

His skill in humane learning appeares, as in the excellency of his *stile*, so in the exactnesse of his method. He first begins with his *Procem*, and there prepares the mindes of the people to entertain that heavenly discourse that he was to insist upon: and this you have in 11. first verses. Next, we have the narration, wherein he states the *Question*, and layes down the subject that he was

was to speak to, and that you have in the 12. verse. *Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead.* As if he should say, The Doctrine that we Apostles & Ministers of Christ preach is, that there shall bee a resurrection of the dead. Now there are some among you, whether of the Sect of the *Epicures* among the Heathens, or of the *Sadduces* among the Jewes, or of both, some there are that deny it: And whether they or we have the truth with us, is the matter in controversie.

And next, he proceeds to the confirmation, wherein he doth prove his own assertion, by many solid and undeniable arguments, from the 12. verse to the 33. which would be too long to give a particular account of at this time.

After this he comes to the *Confutation*, wherein he answers an objection, and that we find in the 35. verse, *But some man will say, How are the dead raised up, and with what bodies doe they come?*

This he answers by a double Metaphor: The one is of *Corn*, which by dying is quickned, as you read 36, 37, 38. verses. The other is from the severall formes and qualities wherewith God hath cloathed other creatures in nature, as you read in 39, 40, 41. verses.

And then he further proceeds to the *Illustration* in the 42, 43, 44 verses, wherein he unfolds and describes the nature and manner of the resurrection.

And lastly, we have the *Epilogus*, where he windes up all, and makes a practicall application of his whole discourse, *wherefore my beloved brethren, be ye steadfast, unmoveable, alwayes abounding in the work of the Lord, as knowing that your labour is never in vain in the Lord.*

That we may rightly understand the full Emphasis of the Text,

Text, we must look back to the Context. The Apostle having largely discoursed of the resurrection, wherein he seeth both himselfe and all Saints raised up into a state of victory, as he speakes in the 54. verse, *Death is swallowed up in victory*; like a Conquerour he doth perform these three things in the end of the chapter.

1. He makes his triumph, and sets his feet upon the neckes of his enemies, *O Death, where is thy sting? O Grave, where is thy victory?* v. 55.

2. He offers up his sacrifice of praise to the God of his victory, *But thanks be to God who giveth us the victory through our Lord Jesus.* v. 57.

3. He gives out his Orders for the right improving of his victory, and that two wayes, as wee read in the Text.

1. To a Christian stedfastnesse, and resolution, *Be you stedfast, and unmoveable*; as if he should say, God hath made you Conquerours in Christ over Death, Grave, the Law, Sin, and all your enemies, the victory is fallen on your side, therefore now stand your ground, give not back, stoutly maintain what you have won.

2. To a spirituall activity and sedulity, *Alwayes abounding in the work of the Lord*, as if he had said, Hath the Lord Jesus done such great things for you, as to bring you up into such a conquering estate; and is there such a glorious estate abiding you in the resurrection, as before he had described, therefore now esteeme no labour or travell too much to undergoe for him.

In the Text we have these two maine parts.

1. A Loving Compellation, *my beloved brethren.*

2. A double Exhortation; the one is to a constant unmovablenesse, *be yee stedfast, unmovable.* The other is, to a continuall motion, *alwayes abounding in the worke of the Lord.*

Lord. Both which are backt and inforced with a double Motive.

The first implied in the first word, the *Adverb* *in* wherefore; seeing it is thus that there are such victories won, and such hopes laid up for you, therefore *be ye steadfast unmovable, alwayes abounding in the worke of the Lord.*

The second is exprest in the last words, *as knowing that your labour is not in vaine in the Lord.* What ever labour you undergoe, either in standing unmovably upon your foundation, or in your spirituall motion in the worke of Christ, it is not lost labour, not an empty worke, *your labour is not in vaine in the Lord.* Thus you have a brieve account of the Text.

For the first part, the Compellation, we shall not insist upon it at all, it being only to make roome in their hearts for the entertainment of the duties, he commends to them.

That which wee shall therefore (God assisting) spend the time that yet remains upon is, the two Exhortations; wherein he stirs them up to make a right improvement of the victory they had gotten in Christ.

The Motives we shall not particularly insist upon, as intending to make use of them in the Application.

First then, to the former Exhortation; to a Christian unmovableness, and constancy: *be ye steadfast*, *wherein* it is a Metaphor either taken from a *Basis*, or Foundation, upon which the building will stand firme, and steadfast; So that the Apostle exhorts them to stand fast upon that sure foundation, on which they were placed in Christ. Or else from a Chaire or Seat in which a man sits firme, without tottering, or in danger of falling; and so he exhorts them to sit quietly and steadfastly in that Seat of rest; that Chaire of State, that Throne of victory

victory and glory which they were placed upon in the Lord Jesus

The other word in this former Exhortation is *unmovable*, *immovabilis* it signifies one that will not be moved from his place, or standing; The Apostle knew that many things would assault them, to draw them off from their foundation, and spirituall stability: but saith he yeeld not a jot, *be unmovable*, like the Pole of the heavens, or like a Rocke in the Sea, be unmoved in the midst of all. Thus from the first Exhortation we shall gather this Doctrine.

*To stand fast with an unshaken spirit upon the true foundation, is the wisdom and worke of Saints.*

Doct.

That as they are raised up into a full, free, firme and victorious state in Christ, so here they are to live, abide, and reigne amidst all encounters, all changes from within, from without, or round about them; and our Apostle might the better presse this upon others, as having in so great measure attained it in his owne person, as we read in Rom. 8. latter end, *who shall separate us from the love of Christ? shall tribulation, distresse, nakednesse, famine, &c. nay in all these things we are more than conquerors; and then adds, I am perswaded that neither life nor death, principallities nor powers, things present nor things to come, shall ever be able to separate us from the love of God, &c.* He like a wise Commander, espies out the utmost strength of his enemies, and surveying them in their number, in their nature, in their severall kinds; and he is not one whit moved or shaken, but standing firm upon his foundation, concludes against them all, that they shall never be able to separate him from the love of God which is in Jesus Christ.

So in 1 Cor. 16. 3. *watchye, stand fast in the Faith,*

C

quit

ἀπολίζετε.

πάρτε τὴν  
πληρωμὴν  
τοῦ.

ἀπὸ τῆς μά-  
χη.

quit you like men. He speaks in military language, for Christianity is a fight; lest your enemies surprize you, watch; if they approach to an encounter, stand fast, retreat not at all: if it comes to an engagement, quit your selves like men. So in Ephes. 6. 13. *Therefore put on the whole Armour of God, that yee may bee able to stand in the evill day, and having done all, to stand; or having abolished the strength of all enemies, to stand.* First, as good Souldiers they are to put on their armour; next, stoutly to make resistance, and not to cease the fight, till they had quite scattered their enemies, and like conquerours keeping the field, having done all to stand.

So often doth our Saviour encourage his Disciples to stand fast, *Matth. 24. 6. When you heare of warres, and rumours of warres, see that you be not troubled.* Some Criticks observe, that the word implies such a trouble, as when Souldiers receive some sudden alarm, what strange disquietments, distraction, confusion, may then be seene, but saith Christ, be not you thus troubled, let not these things amaze you, or draw you off from the foundation of your repose and rest.

One place more I shall adde, *John 16. last. These things I have spoken to you, that in me you might have peace: In the world ye shall have tribulation, but be of good cheere, I have overcome the world.* It is true, you are to encounter with the troubles of the world, but the world, and every thing in the world, that fights against your life and peace, is overcome in me; therefore be not you moved, be of good courage notwithstanding all.

1. For the clearing of the point we shal first shew you, wherein a Christian is to shew forth his stedfastnesse of spirit.

2. Secondly, the way whereby God brings up the soule



soule to it; Then we shall acquaint you with the grounds and lastly apply all to our selves.

For the First, a Christian is to shew forth this stedfastnesse, in opposition to those severall things which are apt to shake him.

1. The First is, the guilt of sin; this hath brought many a precious soule under sad disquietments, conflicts and agonies, *Job* felt them, and expresseth them *Job 6. 4. For the arrowes of the Almighty are within me, the poyson whereof drinketh up my spirit; the terrours of God set themselves in array against me*

*David* felt them, and elegantly describes them by that dismall appearance of things upon Mount *Sinai*, at the delivery of the Law, God came downe upon it, in his Majesty and glory, and then the Earth shooke, the foundation of the hills moved; *there was seen also fire & smoake and burning coales, darknesse, darke waters; thunder, lightning and thicke cloudes of the skie;* All this the Prophet did finde spiritually in his own soule, to dreadful and disquieting is the presence of God to the guilty conscience.

But now a Christian is to stand stedfast here, to live above the feares of hell and wrath; and amidst all that unworthinesse, weaknesse, sinfulness, he beholds in himself; yet to esteem himselfe in Christ perfectly righteous in the sight of God, and so to be at peace. The Apostle exhorts to this *Heb. 10. 22. Let us draw nigh with full assurance of faith, having our hearts sprinkled from an evil conscience, &c.* Nothing more unfits the soule to draw nigh to God than an evil conscience, a conscience under the workings of guilt, and feare of wrath; not that we exclude mourning for sin, such mourning as flowes from faith, and calls not the soule off from the true foundation.

2. The Second thing which is apt to disquiet the soule, is the temptations of Satan; he is an unquiet turbulent spirit, and is still seeking to draw the soule off from the Centre of her rest and peace, and though he cannot rob her of her inheritance in God, yet he makes her to possesse it with as much trouble as he can. Disorder and ataxy are the very basis of his Kingdom; when every thing is brought backe to its proper place then doth his Kingdome fall.

Christ told his Disciples that Satan desired to *winnow them as wheat*, Luke 22.31. wheat is not winnowed without much moving and shaking: Now a Christian is to stand fast against Satan, *to resist him, stedfast in the faith, to keep himself that the wicked one may not touch him*. And thus he doth when he stands upon his foundation, when he lives above with God, and in God he hath Satan under his feet; though he cast his fiery darts at him, yet they are all quenched and hurt him not: But when hee comes from his foundation, and parlies with him, and consents to his suggestions, then is he wounded by him. The Devill could not touch Christ, because hee abode stedfast in the Godhead, and the will of the Father, hee *set the Lord alwayes before him, and kept Satan behind him*, and so conquered. Had our first parents done thus, they had not fallen, but they turning their eyes from God and his will, and fixing it upon the temptation, were bewitched and fell.

1 Pet. 5. 9.  
1 John 5.  
18.

Psal. 16. 8.  
Mat. 16. 23

3. The third thing that is apt to disquiet the soul, is the Law. When it was delivered the *Earth shook*, the people trembled, and Moses himselfe said, *I exceedingly feare and quake*. This is the naturall effect of the Law, to cause earthquakes and shakings in the Soule. When a poore Christian lookes upon the purity and strictnesse of the Law



Law pointed with wrath & curse against the least transgression, as also the holinesse, justice and majesty of the law-giver, and his own vilenesse and filthinesse, he is then ready to quake and tremble, and say with those men of Bethshemesh, *who is able to stand before this holy Lord God?* 1 Sam. 6.  
But yet looking up to that free estate, to which he is advanced in Christ, having the Law with all its curses under his feet, he is to stand fast, not to feare, but to bee as fully at peace in Christ, as if there was no Law at all. As Histories report of some Hills, that stand up above the middle Region, that those that are at the top, may see it thunder and lighten, and the clouds send forth storms and tempests upon the Region below them, and yet they behold the Sunne cleare above them, and enjoy a calm and serene aire round about them: So though the Law like claps of thunder, and flashes of lightning, may amaze those that yet live in the lower Regions of the flesh and the world, yet the Saints are set up aloft in Christ, above the Law as a Covenant of Works, live in an upper Region of light and peace, when those that are below them are in darknesse, terrour, and trouble. *Rom. 3. 19. we know what things soever the Law saith, it saith it to them that are under the Law.*

4. The fourth thing that is apt to disquiet the Soul, is Death: this is the King of terrors, and makes stoutest hearts tremble; yea, there is no creature but flies from it, armes against it, and trembles before it.

But a Christian is to be stedfast here, not to be afraid of Death, though presented in the most dreadful shape; he is not to decline his duty, to bawke his station, or tread one step awry that he may avoid it.

Of this temper was the Apostle *Paul*, he saw Death daily before him in his way, yet he goes on unmovably,

as

as you read *Acts 20.24.* *None of these things move me, neither doe I count my life deare to my self, that I may finish my course with joy.* And *Chap. 21.13.* *What mean you to weep and break mine heart, for I am ready not to be bound onely, but also to die at Jerusalem for the Name of the Lord Jesus.*

*Phil. 63. 3.* When a man is brought to see that the loving kinde-  
nesse of God is better then Life, and the fulfilling the will of God better then all outward contentments and enjoyments, then will he stand fast against the approaches of Death.

The fifth thing that is ready to disquiet a Christian, is the world, and that both in its *Frowns* and *Flatteries*.

First its *Frowns*, when it musters up its reproaches, losses, crosses, afflictions, persecutions, and sets them as in battell array against a poore Christian: when that malignant Spirit that is in the World, breakes forth, and acts to the utmost of its activity, in opposition to the Saints, and the present designe of God; yet this ought no whit to move them, or discourage them, but are to goe on as freely and uprightly in the work of God, and to be as confident of its prevailing, as it there was no opposition at all. Of this brave temper was the Apostle *Paul*: The *Holy Ghost* did witnesse to him, that in every Citie bonds & afflictions did wait for him, yet saith he, *None of these things move me.* When God sent out the Prophets of old to prophesie against the Princes, and the great men of the earth, he commands them to *stand fast against all opposition.* As when he sent out the Prophet *Jeremy*, *Jer. 1.8.* saith he, *Be not afraid of their faces, for I am with thee to deliver thee.* And in the 17 verse, *Thou therefore gird up thy loynes and arise, and speak to them all that I command thee.*

*For behold, I have made thee this day a defenced Citie, an Iron*

*Iron pillar, and brazen walls against the whole Land, against the Kings of Judah, against the Princes thereof, against the Priests thereof, &c.* Though the powers of the World acting in severall Spheares, and running along in severall Channels, doe come to unite in one Stream of violence, to overflow the Saints, yet they are to stand fast, like *Iron pillars, and brazen walls*, without feare or flinching.

So he speakes to the Prophet *Ezekiel*, *Ezek. 2. 6.* *And thou sonne of Man, be not afraid of them, nor be not afraid of their words, though briers and thornes be with thee, and thou dost dwell among Scorpions.* Such armour of prooffe is the spirit of a Christian to put on, that he may be able without feare or prejudice, to walk through the very midst of *Briers, Thornes, and Scorpions.*

2. A Christian is also to stand fast against the flatteries of the world; and these many times conquer where the other cannot, *Sampson* could not be overcome by the power of all the *Philistims*, yet was foild by the inticement of one *Dalilah*. The Armies of *Moab* could not prevaile against *Israel*, but the daughters of *Moab* could with their whorish allurements. For a man to have the glory of the world set before him in its richest array, as it was before *Christ*, *Moses* and others, yet to remaine stedfast, not to move a step out of the way, so much as to salute them, or parly with them in his spirit, this is a mighty worke, and yet it is the duty of Saints. So that as the *Romans* had this inscription upon their Targets *nec spe nec metu*; neither by hope nor feare, would they ever prove *renegadoes*, or become unfaithfull; So though the world presents it selfe to us in severall formes, and complexions, sometimes to affright, sometimes to ensnare, yet a Christians worke is to stand stedfast against both.

6. A Sixth thing that is apt to disquiet, and to remove

Num. 25. 1.  
2.

move the soule from her foundation is the darknesse of divine administrations ; when God makes *cloudes to be his chariots*, rides along in the dark quite out of the creatures sight : when there appears no harmony between Promises and Providences, the word and workes of God.

And this either in the more internal, or external workes of the *Almighty*.

First internal, when God doth alter his administrations to a poore soule, when he shall frowne as a *Judge*, who even now did smile as a *Father* ; When he shall cover his face with a dark cloud, that even now shone forth with much *sweetnesse* and *glory* : when the soule shall still follow God, and yet God seemes to depart farther off ; when the soule shall cry, and God seems not either to heare, or regard : but all his administrations speake that he loves her not, owne her not, but intends to cast her off : Now for the soule to be unshaken, not to faint or be discouraged, not to say, *Surely I have cleansed my heart in vaine*. I will goe back to my former lovers : and as the *Israelites*, *Arise, and make us Gods to goe before us, for as for this Moses that brought us out of Egypt, we know not what is become of him*. For the soule yet to beare up stoutly in confidence of the love of God, and rather to rest upon, and waite for a frowning, chiding, delaying God, than to imbrace a smiling, courting, flattering world, this is her worke and dutie.

EXO. 32. 1.

And so in the more external workes of God to his Church abroad, When instead of raising her, hee shall suffer her to fall yet lower, and lower ; in ste ad of making up her breaches they seem still to grow wider, and wider, and she is speaking as the *Jewes*, *Jer. 8. 15. Wee looked for peace, but no good came ; and for a time of health,*  
but

but behold trouble. And the whole course of Providence speakes as if God had quite cast her off. Now all this while to stand fast, to rest confident of *Sions* prosperity and glory, and that all these strange administrations shall be made serviceable thereunto; this is the worke and duty of Saints. *David* though a man raised up on high, yet professeth that when he viewed the strange methods of Providence, *His feet were almost gone, his steps had welnigh, lipt*, Psal. 73. 2. It was a strange work that *Abraham* was called unto, to offer up *Isaac*, which was not alone his onely sonne, his beloved sonne, the sonne of his old age, but the sonne of the promises, in whose seed all the nations of the earth wereto be blessed: so that *Abraham* by such an act might seem to undoe the world; yet he did it without staggering, being strong in faith. And so God brought his people out of *Egypt* into *Canaan* by a strange series of providence, so that they were all shaken and offended but *Joshua* and *Caleb*, who followed after God, and stood stedfast.

The seventh and last thing that is apt to shake and remove the soule from her foundation, is strange Doctrines, these are said

To tosse to and fro, Ephes. 4. 14.

To carry about, Heb. 13. 9.

To shake as a ship upon the waves, 2 Thess. 2. 2.

To turn aside, 1 Tim. 1. 6.

Now here a Christian is to shew his stedfastnesse, to stand firm upon the Rock of truth, whilst strange doctrines, like so many impetuous waves, are beating upon him, and breaking themselves to pieces against it, till at last they are turned into meere froth and foame. A Christian indeed is alwayes to be in motion, and advancing higher in the Spheare of Christianity: but it must

D

be

κλυδωνοῦ-  
μενοι.  
μη περιε-  
ριδο-  
σαμεθα τας  
ἐξωτερικὰς  
σοφίας.

be still upon the *Rocke*, and in the straight line of *Truth*.

Thus have we finished the first particular.

The next is to shew you the meanes whereby GOD brings up the Soule to this *Heroick* and Princely frame; and he doth it by a double act: of *Illumination* and *Mortification*.

1. Of *Illumination*: He enlightens the soule to see himselfe as he appeares in Christ, to see the gracious designs of God upon her; and the glory of the Godhead breaking forth into her through him, doth thus establish her.

1. It establisheth her against the guilt of sinne, she beholds God himselfe become her righteousnesse; and in that righteousnesse, justifying, accepting, adopting, yea embracing and kissing her. And now the *Chaines* of her bondage are falling off, the *dark night* of her feares passing away, and the stormes of divine wrath, and of her own troubles, sweetly blown over: yea, she findes such a calmnesse and tranquillity, such peace *passing all understanding*, possessing and filling all her powers, as none can comprehend, but those that have felt it. This is that *white stone with the new name, which none know but those that receive it*: This is the cry and witness of the Spirit: these are the *speakings of Christs blood in the soule*; and the *sprinkling of the heart from an evil conscience*, Heb. 10. 22:

2. This doth establish her also against Satan and his temptations; for in this appearance of God in Christ to her, she doth not onely in the letter, and in the notion, but truly and really in the Spirit behold her selfe a conquerour over Satan; yea trampling him under her feet. Yea she beholds herselfe so embraced in the arms of mercy, so infolded in the *bosome* of Love and Grace,

so

Rev. 2. 17.  
Gal. 4. 6.

Heb. 12. 24.



so settled upon the Rock of eternity, that *Principalities and Powers, the gates of Hell* shall never bee able to pull her away, or to *prevaile against her*. Paul seeing this in that *Rom. 8.* makes his Challenge against all enemies, *who shall ever separate us from the love of God which is in Jesus Christ?* So that though Satan casts his fiery darts, and followes her with his temptations, yet upon this account she is fully established and at peace.

3. This appearance of God in Christ doth establish her also against the Law: For why? She now seeth herself translated out of that old estate over which the law had downion. We know the law it was made with the first *Adam*, and whiles we grow upon him as our root, while we continue in union and marriage with the *Old Man*, and the flesh, we are under the law; but now in this appearance, the soule seeth her selfe married to a new *Husband*, the old Man being crucified, and the old match dissolved upon the Crosse of Christ, and now she is no longer under the law of her former husband, as the Apostle doth clearly speak this, *Rom. 7. 1, 2, 3.* He first doth lay down the metaphor of the woman being under the law of her husband while her husband liveth, and her freedome from that law when her husband is dead; and then applies it, v. 4. *wherefore my brethren, ye also are become dead to the Law by the body of Christ, that yee should be married to another, even to him who is raised from the dead.* Upon the Crosse of Christ the old man, the first husband to us all, was crucified, that we might be no longer under the law to him, but be free to marry to, and come under the law of another husband, even *him who is raised from the dead.*

Now in this divine appearance of God in Christ, the soule doth indeed see this mystery, and so is established

against the law ; so that now this law of Christ, which is the law of love, and the Spirit prevailing, it swallowes up all other lawes into it selfe, and the whole man is under the command of it.

In this appearance of God in Christ, the soule is also established against the feare of death : for hereby she beholds the sting of death removed, and her selfe made one with the *Fountain of life*, and by death to be brought into the most intimate conjunction with it.

5. In this appearance is the soule established also against the world. And first against the frownes of it : hereby she beholds God himselfe become her buckler and shield, hiding her in his *parvillion*, taking her into the *secret of his tabernacle*, and standing on her side, and therefore feares not the frownes and threats of the world. This did so confirm *David*, that hee saith, *His heart should not feare, even though an host encamped against him*. Though they may touch his outward man, yet that which is most properly himselfe, as a Saint, they cannot reach.

Psal. 27.

Πρίστιον Ἰσχυρὸν  
Ἐλεγχον ἀντιπρὸς  
Ἀναρχον  
Ἰσχυρὸν  
Ἰσχυρὸν. P. 682.

As *Philo* reports of *Anaxarchus*, that being brought under tortures to confesse a secret, he spake thus, You may beat the *skin* and *cask* of *Anaxarchus*, but you cannot touch *Anaxarchus* himselfe. A Christian seeth his treasure, his portion, his life, his heaven, his all so secured in God, so set out of the reach of the world, as that he is not shaken, when the world is pouring out floods of wrath and violence against him.

Hereby is the soule established also against the smiles of the world, this casts a dark vaile upon all earthly glory, that we may say of it as the Apostle of the administration of the Law, 2 Cor. 3. 10. *That it had no glory, by reason of the glory which excelleth*. As by the shining of the  
grea-



greater light of the Sunne, all other light is contracted and retires into that body wherein it is placed: so doth the appearance of this higher glory in Christ, shrinke up, contract, and even annihilate all other beside it self; that now the great things of the world appeare as small things; the pretious things of the world, as mean and worthlesse, the high things of the world are now degraded and come down from that height wherein they stood before, and are brought to lie under the feet of a Saint: so that now the soule truly and strongly pursues after God, his glory in Christ having caught her up into such a blessed captivity to it selfe, as that the *glistening beauties* of the world doe no whit divert or retard her in her pursuit after it, and she remains unshaken; yea, even invincible, by reason of her *immixt and immutable* love of this *divine beauty*, and her full propension to that which is truly desirable, as *Dionysius the Areopagite* divinely speakes. Yea, she beholds all that finite, particular, deceived good in the creature, to be but a low communion of the infinite, originall, and universall good that is in God; and therefore is not called of by the stream from the fountain, by the particular from the universall, by the finite from the infinite. *Moses* was not tempted by the glory of *Pharaohs* Court, seeing him that is invisible, and having respect to the recompence of reward. And the Lord *Jesus* having his eye still fixed upon the beauties and glory of the Godhead, did by this overcome the temptation of Satan, and the allurements of the world.

*Dionys. Areopag. de Cælest. hierarch. cap. 2*

Heb. 11.

And according to that degree that any Christian is brought up to this sight of God in Christ, doth he thus remaine stedfast, both against the frownes and flatteries of the world.

6. By this appearance of God in Christ is the soule  
establisht

establisht also against the *darknesse* of divine dispensations; by this she comes to see that this infinite love in God to her is not, cannot be founded upon anything in her selfe, for she beholds nothing but vilenesse and emptinesse in her selfe, but upon the unchangable righteoufnesse, the infinite and invalluable merit of the Lord Jesus; and therefore how ever the dispensations of God to her are changed, and she findes her selfe changed, yet by this she is established, kept from sinking, because the *foundation* of love is still the same, and how ever the face of God speakes wrath and displeasure, yet the *mystery*, the designe of God in Christ speakes unchangable love; yea she can by faith behold her selfe enjoying a fulnesse of love, joy, and glory in Christ, while she can behold and feele none of these in her selfe.

Vpon this account also is she established under all the strange acts of providence to the Church abroad, seeing his love to her settled upon such imutable grounds, that he cannot cast her off; and that this love still followes her in every condition, and will certainly worke her out of all her wants, darkness, distresses, conflicts, into perfect fulnesse, perfect light, salvation and victory.

7. Lastly, by this appearance is the soule established, against *strange doctrines*; for by it she comes to see truths, especially *fundamentall*, as it is in Jesus, she comes to taste its sweetnesse, to see its beautie, and to be convinced of its authenticknesse by the demonstration of divine light; and therefore will hold it as invaluable treasure against the gates of hell. As that Martyr spake, I cannot dispute for my religion, but I can die for my religion; Such a Christian is able to fetch Arguments not alone from the Letter without, but from the Spirit within to confute Errors by; He is able experimentally

to assert such truths as these, *That we are justified by grace alone; That there is no power in man to good supernaturall; That the grace of God works irresistably; That the union between Christ and the soule is inseperable; And that a full assurance of eternall life is attainable.* These and many such like can the soule put her seale to, and therefore holds them fast; So that holinesse and communion with God are better supportes of Truth in the world, than any *Coercive decrees, or wrangling disputes, and reasonings.*

The Letter of truth may delight the fancy, but it is the Spirit that makes it relish in the soule; the ointment doth not smel til the box is opened, nor the Jewel shine whiles it lies in the Cabinet; Truth must be unvail'd in spirituall light before the soule can prize it, or hold it fast.

Thus have we spoken to the first A<sup>t</sup>.

2. The Second is an act of mortification, the flesh in a Christian is the fountaine of all unstedfastnesse; the more this is crucified the more is he established and at peace; The Spirit would alwayes lie and live in the bosome of God, the onely Centre of true rest, did not the flesh call it off and so disquiet it; now God is daily bringing the soul into this stedfast frame, by crucifying it to the flesh, and gathering it up into his owne unchangable life and Spirit; And therefore *Mysticall Divines* \* to bring up the soul to that *Deiforme* state which they speake of, which is the perfect conjunction of the soule with God, and the enjoyment of an eternall *Sabbath* in him, they first prescribe a daily mortification, for the soule cannot enjoy this peacefull conjunction with God, till the unquiet principle of the flesh is crucified in her.

\* *Dicimus itaq; efficitur ad deū connitendo aspirationibus aq; totalibus contrariis mortificationibus et abiectionibus homines Spirituales status huius deiformis immutabilitate possunt. Itaque Corderii ad Myst. Theol. Cap. 5.*

And

And she especially is crucified to these three things which are causes of much unstedfastnesse, A sensual life, Private ends, Proper will.

1. A sensual life, in this life is the soule hurried up and downe, changing according to the severall changes and motions of times and things about her; as they rise and fall, ebb or flow so doth the soule; of what Complexion the world is and outward administrations, of the same is the soule also: as the fish *Polypus* that *Pliny* mentions that alwayes is of the same colour with the Rock by which she lies.

Now God comes and crucifies her to this life, drawes her out of this *lower region* where she is alwayes restlesse; into an *upper region*, to live upon things invisible, unchangable, and eternal, even his owne truth, power, wisdom, goodnesse, yea himself; and now she is upon a firm \* *Basis*, a rocke that moves not. Yea he brings her to live, not alone above humane sense, but even above divine sense, not upon influences from God, but upon God himselfe, that she might be more fully established.

2. Private ends, making himselfe to be her end, whiles a man is carrying on self-ends, his motion must needs be crooked, and irregular, and the spirit must needs be distracted, moving as it were to severall Centres, like a needle betwixt two Loadstones, that is drawne by both, is quivering in the middle, and moves to neither; Now God crucifies it to these selfe ends, making himself that *ultimate end* to which it singly moves; subordinating all other ends to himselfe, and so doth establish and settle it.

3. Her own Will; this is a *root* of bitternesse in the soule, that takes away the sweetnesse of her rest in God. This is that Castle which every man by nature keeps garrison'd

The Hebrew word **יְהוָה** signifying Lord, comes from **יָרָא**, that signifies a Basis.

garrison'd against heaven, and by it maintains a deadly fight against God himselfe; and this clashing of mans will and Gods, makes great tumults in the soule, till God comes and crucifies this proper will, and melts it into his own will, and so makes peace. As in Christ the humane will did subsist in the divine, and carried it along freely in all things without reluctance: so when God brings the will of the creature to subsist in, and to bee acted by own will, that it is now no longer what I will, but what God wills in me, and concerning me, this harmony and marriage of wills doth fill the soule with peace, and brings her to the very walls of Paradise\*. As Seneca speaks very high language for an heathen, *That a vertuous man not only patiently, but willingly beares all adversity, and upon this account, because he esteemes it to be the law of Nature, and to such a man nothing falls out crosse, or contrary to his will.* What he calls the law of Nature, that we call the will of God, which when we have brought our wills to comply with, nothing falls out crosse, or contrary to us, and so the soule is compos'd and quiet in all the various dispensations of Providence to her.

*Cesset propria voluntas & non erit infernum. Bern.*

\* *Omne temporum difficultatem scies legem naturae, &c. Senec. de vita beata. Omnia tibi ex sententia cedent, nihil adversum accider, nihil contra opinionem ac voluntatem. Ibid.*

Thus having explained these two particulars, we shall next give you an account of the grounds upon which the point is built: they are these three.

- { The first is from our own advantage.
- { The second is from the honour of Christ.
- { The third is from the end of the Gospel.

From our own advantage whiles the Soule stands fast upon her foundation, she is in the *Reason 1.*

{ Safest  
{ Fullest  
{ Strongest  
{ Freest } state.

E

1. Safest

1. Safest: Never doth she catch hurt but by declining and moving from her *Centre*; while she abides here, the *wicked one* doth not touch her, the world doth neither affright nor allure her: But departing hence, she is as a *Bird* from her Nest, as a *Casey* from her Borough, as a *Man-slayer* from the *Citie of Refuge*; every *sin* masters her, every *temptation* ensnares and conquers her.

וְשֵׁם יְהוָה מְצוּלָה  
 Pro. 18. 10. The Name of the Lord is a strong tower, the righteous runneth into it and is safe: Or, is set aloft, as the word carries it when the soule is *Castled* and *Towered* in this Name, then is she above the reach of every enemy.

*Antichrist* is the child of *Apostasie*: he sprung out of the corruption of the Church, and her restoring will be his ruine.

2. Fullest: The soule living upon her foundation, is daily fed with the *Strength*, *Vigor*, and *Vertue* of the foundation, and is passing and transforming into the nature of it, 1 Pet. 2. 4, 5. To whom comming as to a living stone, you also as lively stones are built up, &c. The stones being laid upon this foundation, are quickned by it into the same life.

This truth under another metaphor we read *John* 15. 5. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me you can doe nothing. This abiding I conceive speakes out more then *union* with *Christ* by habituall faith, viz. a continuall act of faith, whereby the soul keeps close to him, and lives upon him; & by this means receives such daily supplies of spiritual sap, as makes her to abound with fruit. Living besides the foundation is the reason that *Christians* for the most part live at so low a rate, they live upon *Creatures*, upon their own duties, *graces*, *enjoyments*, and therefore are no fuller of peace, strength, and joy.

3. The



3. The strongest state: now is the *soule* able to encounter her greatest enemies, now doth shee stand stoutly against the fiercest assaults, they are but like *Arrows* against a wall of *Marble* that make no impression, but are beat back with violence. As *Darknesse* can make no resistance to *Light*, but scatters and flies before it, so whiles a *Saint walkes in the light*, and is drest up in his *armour of light*, his enemies being all *darknesse*, vanish before him, and are overcome by him, *Sampson* while hee kept his haire, the token of his *Nazariteship*, hee was strong and invincible, when he lost this, was conquered presently.

1 John 1. 7.  
Rom. 13. 12.

Every Christian is under the vow of spirituall *Nazariteship*, that is, is one *separate* to God, as the word imports; whiles he keeps this vow, lives as one separate to God, out of the flesh and the world, upon himselfe the true foundation, he is a *Gyant* in spirituall strength, and alwayes conquering: but when he *separates* from God, breaks his vow, lives not according to the laws of his *Nazariteship*, but of his own flesh and the world, now is his strength departed, and he is even as weak as another man. What a building is removed from the foundation, what a tree is without its root, that is a Christian when he is departed from God.

Nazarite  
comes from  
נָזַר that signifies to separate.

4. The freest state: every degree that we move from the foundation, we move into captivity, and thralldome.

where the spirit of the Lord is, there is liberty, and when we live in this Spirit, which is to abide upon our foundation, then are we free men and women.

2 Cor. 3. 17.  
lib. qd omnia  
probus liber.

The Heathens accounted onely vertuous men free men, that had their *lusts and passions* under command: surely if this be liberty, as indeed it is, he that lives most directly upon his foundation, lives in greatest conquest

over his lusts, and so most at liberty.

*Reason 2.* The second place of reason is from the *Honour* of Christ; we call a deep *stain* upon his glory when wee stand not fast.

1. We dishonour him in his *Sufferings*, yea in all his great *transactions* for us in the flesh, when we stand not fast. He hath *sweat, bled, died, rose again*, that he might bring us into a state of *Conquest* over all our enemies; and having conquered them for us, he calls us as *Joshua* did the men of *Israel* in the type, to *set our feet upon their necks*, and triumph over them: Now what dishonour is this to Christ, if we shal flie before these enemies that he hath thus conquered: You know of whom it was said, that he *knew how to conquer, but not how to use his conquests*. We improve not our victory aright, if we stand not fast, if we keep not those enemies still under us, that have been conquered for us.

*Hamiball.*

\* So that  
word may  
bee read,  
51. p. 12.  
רוח  
נריכה

2. We dishonour him in his *Spirit*; that *Spirit* which was in Christ, and brought him off with *conquest* in all his agonies, conflicts and sufferings, he hath given to dwell in the heart of every Christian that it might bring them up into the same victory. When therefore we suffer our selves to be overcome, we grieve, we dishonour, that  *victorious*, that \* princely Spirit which dwells within us; doth not this speak that there is more power in *Satan* to destroy, then in this *Spirit* to save, that he that is in us, is lesser then he that is in the world.

3. We dishonour him in his *truth*, how doth the *Gospel* suffer when those that professe it stand not fast? how doe the enemies of the Gospel triumph over the truth, Religion, Gospel, all, when Christians fall? *Lactantius* professeth that he saw in *Bithynia* a chiefe Ruler boasting, *tanquam barbarorum gentem aliquam subegisset*, as if he



he had overcome some great Nation, when he had made but one poore Christian renounce his profession, which he had for two yeares stoutly maintained against all his tormentours. And I remember it is an argument that he much insists upon, to prove the truth of the Christian religion by, *viz. the constancy and unmovableness of Christians, Eadem ubiq; patientia, idem contemptus mortis, &c.*

*Lat. lib. 5.  
cap. 11.*

4. We dishonor him in his alſufficiency, as if he could not protect us against all evil, and supply us with all good; as if we might finde some good in the creature which is not in himselfe, for if that we finde all fulnesse here, why then doe we not stedfastly abide in him.

From the end of the Gospel, there are three things that will much establish the heart, *faith, hope, and joy*; and the Gospel is said to be written to worke all these in us, First, *joy*, 1 Joh. 1. 4. *These things we write unto you that your joy may be full.* Secondly, *faith*, 1 Joh. 5. 13. *These things we write that you may beleve on the name of the Son of God.* Thirdly, *hope*, Rom. 15. 4. *That we through patience and comfort of the scriptures might have hope:* But there are especially three things revealed in the Gospel which will establish the soule.

*John 16. ult.  
1 Cor. 15. penult.*

1. In the Gospel is revealed, our conquest in Christ over all our enemies; and may not this be a strong bulwark to establish the soule against all their assaults, that she hath to doe with conquered enemies. By this the Roman Generall sought to put new courage into the hearts of his Soldiers, telling them, *Cum is est vobis hodie pugnandum quos priori bello terrâ mariq; viciſti*, you are to encounter with those to day whom in a former battle you conquered both by Land and Sea.

*Scipio.*

2. In the Gospel is revealed that sweet fellowship we have with the Father and the Son: And what will more tend

*1 John 1. 3.*

to

to establish the soule in all conditions than this, that shee is made one with *power, wisdom, life, and happinesse* it self; and beholding the infinite God giving himself to be her shield, reward, and portion. As God to quiet the heart of *Abraham* when he had left countrie, kinred, lands, all to follow him, tells him *Gen. 15. 1. I am thy shield, thy exceeding great reward.* Emptinesse is as fulnesse, losse as gaine, poverty as riches, death as life, nothing as all things to that soule that hath heard such language from heaven.

3. In the Gospel is revealed, the hope of our calling, that *inheritance* *immortall, incorruptible, undefiled, reserved for us in the heavens,* 1 *Pet. 1. 4.* and this being seen will carry on the soule with stedfastnesse, and invincible resolutions to the possession of it.

It was *Canaan* that the *Israelites* had in their eye that encouraged them to walke through the midst of the Sea, through a land of drought, of desarts and pits, and the shadow of death. The recompence of reward *Moses* had in his eye, which made him neither to decline by the flatteries of the Court, nor the afflictions of the Church; The *incorruptible crowne* was in the eye of *Paul*, which made him not to faine in his race, and to keep his body under, and in subjection. 1 *Cor. 9. latter end, yea to glory in the crosse of Jesus.* *Gal. 1. 4. The joy set before Christ made him to endure the crosse, and to despise the shame,* *Heb. 12. 2.*

Thus you have an account of the Reasons. The main part of the Sermon is yet behinde, which lies in the bringing of all these truths home to our owne hearts, and that we now are addressing to in the strength of Christ.

Use. 1. From what hath bin said may not every soul here present weepe, mourne, and bleed afresh before the Lord this day. Could I have insisted upon any Point that speaks out

out so much to our shame and debailement, that may lay us lower in the dust than this I am now upon; who is there that may not take up a sad lamentation over the *instability* of his owne heart? and its *curst* declinings from the true foundation every day. When men take an account of their stature in Christianity by the performance of some externall duties, and the avoiding of grosse and scandalous sins, by the *goodlinesse* of their profession, &c. They are ready to say as the young man in the Gospel, *Master what lack I yet*; But if they lay themselves in this *Ballance*, measure themselves by this *rule*, try themselves by this *touchstone*, Oh, how exceeding *light*, *short*, and *corrupt* will they be found.

This is that which God so *sadly* complains of in his owne people, *Psal. 78. 78.* *They are a rebellious generation, a generation that set not their hearts aright, and whose spirit was not stedfast with God. And ver. 37. Their heart was not right with him, neither were they stedfast in his covenant; And ver. 41. They turned backe and tempted God, &c.* *Unstedfastnesse* is the retreat of the soule from her true foundation, playing *fast* and *loose* with God.

And may not we all joyne in with God in these complaints over our own hearts; and cry out with the Prophet *Psal 19. 12.* *Who can understand his errors?* we may as easily know the way of an *Egle* in the aire; the various windings and turnings of a *Serpent* upon a *Rocke*; the motion of a *Ship* upon the wide Sea, as to track and finde out the way of this *adulterous woman*, *THE FLESH*, in all her secret and whorish departings from God; It is a thing to wonderfull for us.

Therefore the Prophet *Jeremiah* looking into the heart of man concludes, that of all deceitfull things it is most deceitfull; and so deceitfull as none can know it but

עקב הלב  
מכל ואנש

but infinite wisdom, God himself, *Jer. 17. 9.* the words there in the Hebrew run thus, *The heart is a supplanter above all things, and sick;* This is the great sicknesse and distemper, that it labours under, that it is so full of unquietnesse, tumbling and tossing up and down; running from creature to creature, and no where can finde rest, because it seekes it not in God. Oh that we had eyes to see this sicknesse, and hearts to weepe over this wounde that is yet unhealed, & bleeding fresh in our soules to this day, Oh how exceeding apt are we to be affrighted, or allured from God, and our worke and duty; What by carnall feares, what by carnall hopes, I feare the best of us live but little upon the true foundation, although God hath given us in all the helps to establish us, hath yeilded himselfe to the greatest advantage of our faith; hath bound himself to us, and us to himself in all the bonds and obligations as may be, yet these treacherous hearts of ours doe breake all bands asunder, cast away all cords from them.

\* Διά τὴν  
πρὸς τὸ θεὸν  
ἀσυνεργίαν.  
βασιλείαν.  
Philos in lib.  
Quæ rerum  
divinarum  
hæres sit.  
† μὴ γὰρ δὲ  
ἐκείνην θεὸς με-  
τα-θεὸν ἔδωκεν.  
ἐκείνην δὲ  
ἐκείνην. Ibid.

*Philo* a learned man among the Jewes speaks thus; *If thou wilt search into the bottome of thine heart, and not superficially, thou shalt finde it an hard matter to beleewe, and rest steadfastly on God,* and he gives this reason, *\*because of that affinity and kinred, and connaturalnesse that is betwixt us and mortall things;* which are apt to draw us to trust in them, and therefore † to trust in God alone (he saith) *it is the worke of a great and heavenly spirit.* The best of us have as well flesh as spirit, and so far as we are flesh there is great suitableness betwixt us and these earthly things; and therefore they have such an attractive force in them to draw us from our standing, and repose in God alone.

And yet, alasse Sirs, doe we know what we doe when we thus backslide from God, and imbrace the creature?

doe

doe not we goe, from strength to weaknesse, from light to darknesse, from fulnesse to emptinesse, from truth to lies, from all things to a meere nothing? And can wee looke upon this with dry eyes, unbroken hearts, and faces not covered with shame? Oh let it be your work this day to see this and lament it, and I shall freely beare you company, (as I have cause) in it.

And (*Right Honorable*) let me desire you also to deale uprightly with your selves, and ingenuously search into your own hearts, and see whether you may not have cause to joyn in with us in the same work also.

I confesse you have been put upon as great trials as ever any *Parliament*, or such a Society of men was, sometimes God hath raised you up into a very high estate, and that estate was not without its tentations, and sometimes you have bin thrown down again as low, and that estate hath had its tentations also. Sometimes the whole Kingdom hath seem'd to be with you, or under you: sometimes as wholly against you; Now amidst all these *tumblings* of the Kingdom, these different complexions of the times, have you bin *stedfast*, still the same; kept your selves close to the true principles upon which you and the wel-affected in this Kingdom first engaged in this Cause? Though the people, *mobile vulgus*, have in themselves bin inconstant, sometimes for you, sometimes against you, yet have they stil had a fixed *station* in you; that you have bin *no* whit diverted, or discouraged in your indeavours to save them, whilst they have bin seeking to destroy you and themselves also.

And give me leave (Sirs) in all humility, and yet with all freedom as a *Messenger* from God to propound these few *Quæres* to you, which I desire you to make a faithful Answer of, to that God that knowes you, and is within you.

F

All

All instability is either in the *Eye*, in the *Heart*, in the *Tongue*, or in the *Hand*. And have you been unstable, unstedfast in none of these?

1. Have you been stedfast in your *Eye*, or *Ends*, that from the very first day of your sitting, your eye hath been still fixt upon the same common end, the glory of God, & the publick advantage: that as in the guiding of a Ship upon the Sea, at the same time we may see *manus ad clavum, oculos ad cælum*, hands guiding the Rudder, & eyes fixt upon the heavens; so while your hands have been upon the Rudder, steering the torn Ship of this Common-wealth upon a raging Sea, have you had your eyes fixt upon an heavenly end? Or have they not sometimes at least, been looking *a-squint*, and rolling aside to some private end and interest of your own?

2. Have you been stedfast in your *Hearts*, or affection? Have they been firm, and born up stoutly against all opposition, and discouragements that you have met with in that great worke which hath been under your hands? Or have you not been closing, at least some of you, with *indirect means* for your own security, in case the Cause should miscarry?

3. Have you been stedfast in your *Tongue*, or Language? I mean in your debates and votes, that still in all the changes of the times they have favoured of as much zeale, justice, resolution, as ever? Or else have they not altered in the nature of them, according to the present *emergency* of things abroad; or the instigation of some private end, or party at home?

4. Have you been stedfast in your hand, or actions? have you not been drawn to act something out of fear or favour, which hath not born proportion to some former proceedings?

Have



Have not popular Arguments, as the pleasing or displeasing the people, been used or entertained by you, or some of you, to decline former *Conclusions*, and those settled upon good Foundations of Religion and Justice? Not but that upon the Emergencie of things unseene, there may and ought to bee a change in mens actions and resolutions, when we change that wee may still be in the wayes of righteousness; but to alter upon carnall grounds, is unworthy a man, much more a Christian, much more such a society of Christians met upon affaires of so great importance and influence.

If you, or any of you, can in these things acquit your selves, you have great cause to blesse God that hath thus established you: if not, let it open a Fountain of teares and sorrowes in your hearts in this day.

The next use, which is the main, is to invite and encourage you to stand fast. And O that I might be made instrumentall to strengthen your hands in that great work that is before you. *use 2.*

And (*Honored Patriots*) give me leave first to addresse my selfe to you as *CHRISTIANS*, and so I shall speake to my selfe and the whole Congregation: and then as you are the *TRUSTEES* of the Kingdome.

1. As *Christians*, so you are both *wayfaring* and *war-faring men*: O let nothing bee able to divert you in the race you are running, or to dismay you in the battels you are fighting. What ever it is that seeks to draw you off from the true foundation, say to it as Christ to *Peter*, *Get thee behinde me Satan*, yea fight against it as the enemy of your safety, liberty, strength and fulnesse. Yea, say to it as *Peter* to his Saviour, *whither should we goe, hast not thou the keyes of eternall life?* Is there any creature can open me the doore to enter into life and true peace? Is there any foundation that can beare the

weight of my immortall soule, but God alone? Is there any good but the enjoyment of God, that can run parallel with the line of eternity? Or hath my God been a barren Heath, or dry Wildernesse to me, that I should distrust him, or depart from him?

*S. Iust.* It is left in *Story* concerning *Catlines Army* in a fight against the *Romās*, though most of his men were slain, yet every man was found dead in the place where the Captain set him: So beloved, let nothing affright us from our standing; but if we die, let us die upon our Rock, in the actuall embraces of Jesus. And if any of us have adulterously departed from God, let us now come back, and say, *I will returne to my former husband, for then it was better with me, then now, Hosea 2.7.*

*Ex. 10. 7. 8.* The Scriptures doe much presse this every where *Luke 9. 62. No man laying his hand to the Plow and looking back, is fit for the kingdom of Heaven,* is not a man well constituted for such a kingdom. When once we are entered the possession of this kingdom, the glory and pleasure of it are so to ingrosse the whole man, as that we must never look back. And *Lot* and his wife in their departure from *Sodom*, were commanded not to look back.

*Isa. 63. 10.* Christianity is a daily departing out of spirituall *Sodom*, the *Flesh*, the seat of all uncleanness; being departed from it, let us never look back with lingring desires, to come again into acquaintance and fellowship with it, but flye and escape from it, as for our life; for who ever lives in it, will be destroyed with it.

*Isa. 63. 10.* So the Apostle, *Heb. 11. 38. If any man draw back, my soule shall have no pleasure in him:* it is a qualified expression, he meanes that such persons and practises are abhorred and loathed by him.

*Solomon* gives this description of a righteous man, *Prov. 28. 1. The righteous are as bold as a Lion, as a young Lyon*

*Isa. 63. 10.*  
A military word; from Souldiers, whose revolting or flying is odious.

Lyon, who turns not back for any. The primitive  
 Christians would not yeeld to *Arrius* in a Letter:  
 We cannot be too peremptory and rigid in such ca-  
 ses as these.

To these we might adde innumerable examples of  
 Martyrs, in primitive and latter times, whole con-  
 stancy and resolution against all tentations, is incre-  
 dible: Ecclesiasticall Stories will abundantly fur-  
 nish us with examples of this kinde. I shall mention  
 onely one passage out of *Lactantius*: Saith he, *That I*  
*may not speak of men, our women and children being silent,*  
*doe overcome their tormentors, and the very fire cannot so*  
*much as extort a sigh from them.*

Yea the very Heathens constancie and firminesse  
 was admirable, though it was but a gilded Vice, a  
 wilde Branch, not springing from a divine root.  
 When *Alexander* the great was in *India*, he met with  
 a Sect of Philosophers whom he desired to acquaint  
 him with the greatest Rarity of their Countrey, of  
 which hee might inform the *Grecians*. They bid him  
 report this, *That there were there certain men who could*  
*never be forced to change their mind, or to doe those things*  
*which they were unwilling to. And whom no Prince upon*  
*earth should ever make to ad the least thing contrary to*  
*their opinion.*

ככפיר  
 Et ad hoc re-  
 meare Leo.  
 Claud.

Nostri autem  
 ut de viris ta-  
 ceant pueri &  
 muliercule  
 tortores suos  
 taciti vincunt,  
 & expromere  
 illis gemitū nec  
 ignis potest.  
 La&. lib. 5.  
 cap. 13.

vide Philonē  
 in lib. Qd om-  
 nu probus li-  
 ber. & subique  
 passim.]

Bonus nec cogi  
 potest, nec ve-  
 lati.

If this was the constancy of Heathens to some  
 slight Opinions and Principles growing upon the  
 root of Nature, how much more should Christians  
 that are set upon an everlasting Rock, be firm to those  
 principles that they have received by supernaturall  
 revelation and infusion.

And here (beloved) let me particularly intreat your  
 constancy to that Cause in which you are engaged. If  
 it be not good, why did you at first ingage; if it be, why  
 should you ever desert it. Did you owne it in the  
 midst

midst of difficulties and outward uncertainties, and will you now leave it when as God hath crowned it with such admirable successe and victory. Be not like foolish children, because you have not all you would have therefore to throw all away. And let not some miscarriages in instruments redound to the disadvantage of the cause it selfe.

But more particularly I desire to addresse to you (honorable & beloved) as you are the *Trustees* of the *kingdom*. In you I see this day the whole *kingdom* before me, & for your sakes I have pitcht upō this Text & Theam; the sum of all I have to say to you, is this, *Remember your trust, & stand fast*: you have the liberties, wealth, safety, prosperity of this *great people* put into your hands, *bold them fast*, they lie upon your shoulders, therefore *stand firm*. The Poets feigned that *Atlas* did bear up the heavens with his shoulders, & that when he stirred, it caused an earthquake: under God you are to bear up the pillars of this kingdom, & can you move, and give back, and not the kingdom shake, and in danger of a sad fall?

What the *Sunne* is in the Firmament, what the *heart* is in the body, that are you (Sirs) in this Nation: If the *Sunne* should goe back, would not all men wonder? And if the *heart* keepe not stedfast to that place and function assign'd it in nature, would not the pillars of the body bow and tremble?

*Solomon* had two pillars in the porch of the Temple; the name of the one was *Jachin*, signifying *bee will establish*; of the other *Boaz*, *there is strength in it*. Yee are as these pillars to this Common-wealth; win to your selves the name of *Boaz* for your strength and firmenesse, and of *Jachin* by establishing the true liberties and interests of this Nation, that your me-  
mory

mory may be renowned and precious in future Generations, and both we and posterity after us may call this the *Parliament* which the Lord hath blessed.

And particularly let mee be bold to commend to you these foure particulars, wherein it will especially concerne you to shew your selves stedfast: and resolved by the assistance of that God who hath hitherto beene with you, not to sit downe till they be accomplished. And what I shall speak is not my owne thoughts alone, but the desire and expectation of all your truest friends in this Nation.

1. In the full vindication of our liberty from oppression and *tyranny*; this Kingdome as well as other Nations about us have a long time groan'd for it: but it hath been curb'd and stifled by *Prerogative* and *Arbitrary* power: It hath been comming to the birth in former *Parliaments*, but had not strength to come forth. Oh be you the Mid-wives to shew it the light, and bring it forth in its full proportion.

And I intreate your care and wisdom in settling it upon some sure foundation. *Verbal assurances* are not foundations strong enough for so precious & weighty a fabricke. I have read of *Sylla the Dictator*, having condemned to death all the Inhabitants of *Perenza*, save his *Host*, his *Host* refused his pardon, saying, that *he would not hold his life of the murderer of his Country*! Oh let us never hold our liberties, estates, lives of those that would have destroyed us. You cannot (Sirs) be too circumspect in this point, especially if you consider what a precious jewell, what a comprehensive good the true *Liberty* of a people is; as also when you have to deale with men whose principles are known to be against it.

It was an usuall saying of *Lyfander*, Admirall of the

\* τ' ἰσχυροῦ  
καὶ δρομα  
παντός αἰῶνος.  
Καὶ σμικρ'  
ἔχῃ τῆς με-  
γαλ' ἔχουσιν.  
μὴ ἔσται. Εὐ-  
πρ.

the *Lacedemonians*, that if the *Lyons skin* would not do, the *Foxes skin* is to be sewed on; your enemies have not been able to overcome you as *Lyons*, take heed they doe not deceive you as *Foxes*.

I have read of *Iphicrates* an *Athenian*, in the making of a league with the *Lacedemonians*, interposed this. There is one thing (O *Lacedemonians*) that would linke us to you in the band of *Amity*, and be the occasion of peace and security; which is, if that you can plainly demonstrate that you have put that power into our hands, as that would you never so fain hurt us, you should not be able. I know absolute and infallible security cannot be had of any outward enjoyments, yet God hath given you opportunity of doing much for us this way if you improve it and stand fast. This is the first.

2. Shew your resolution in the freeing of our *Consciences* from yokes & snares; you know in the times of the *Prelats* this did most pinch and lay heaviest upon the spirits of *Saints*, and who would not then have given the greatest part of his estate to purchase but part of that freedom we now enjoy. And this great privilege (*Right Honorable*) how ever some may undervalue it, God hath enabled you to bestow upon this nation, you have been as *Abraham* to drive away those \* raven & uncleane fowles that did prey upon the *Saints* in this kingdom, shew your selves still resolved to free us from these yokes. It cannot be believed that ever you wil suffer that *Prelatical power* to creep up againe under any *serme* or name what soever. Did you covenant against *Name onely*, or was it the name that did oppress and tyrannize? or wil the meer changing of our claim free us?

The Jerusalemy Paraphrast expou-  
deth the  
Fowles to bee  
the Monar-  
chies that af-  
flicted Israel.  
Vide Anis-  
worth in Gen.  
15. 11.



I remember a passage in a *\*late Declaration*, where you speak thus. *we through the mercie of God, have got so farre out of the darknesse of Popish and Prelaticall principles, as not to revive them under any image or shape whatsoever.* And the Lord grant that that darknesse never return upon your spirits, or cloud the face of this Nation. And I am confident, that the protection, freedome, and countenance which the people of God have had under you, above all *Parliaments* before you, is one great reason of that blessed successe wherewith God hath crowned your endeavours.

*\* A Declaration of Lords and Commons concerning the Papers of the Scots Commissioners, March 13. 1647. pag. 43.*

This is the main end of all government higher and subordinate, to advance the kingdom of Jesus Christ, and protect and cherish his people. And how ever they are a poore despised people in the world, yet God upholds States and Monarchies, Common wealths and Kingdoms, yea the world it self for their sakes; And when once government kicks at these, it will be broken to pieces, though never so well compacted and founded. Therefore (*worthy Senators*) how ever times may alter, and things turn about, if you would establish your selves and the Kingdom, let these still be protected and cherished under your wings.

3. In the execution of Justice, fear not the power or greatnesse of any; *A vertuous man* (as a wise Heathen said) *ought not to consider any thing in his actions, but whether it be good or evill, just or unjust.* If it be just and good, God will carry you through it against all the world. The counsell that *Jehosaphat* gives to the Judges I shall give to you, *2 Ch. on. 19. 6, 7. Take heed what ye do, for ye judge not for man, but for the Lord, who is with*

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you

you in the judgement. *Wherefore now let the fear of the Lord be upon you, take heed and do it, for there is no iniquitie with the Lord our God, nor respect of persons, nor taking of gifts.* And in the last words of the Chapter, *Deal courageously, and the Lord shall be with the good. Remember that to justify the wicked, and condemne the just, both are an abomination unto the Lord.* Dorth innocent blood cry, and will you not hear it what it speaks, what it demands, whom it accuseth? Blood cannot be buried in a grave of Oblivion; for the Earth will disclose its blood, and no longer cover its slain.

אמן ויחי  
Be strong, and  
do

Isa. 26. ult.

I remember what *Jehoshaphat* complains of, *2 Chron. 20. 11.* They spared the *Ammonites* in their march to Canaan, invaded not their Land, yet afterwards they came in battell against them; *Now O Lord* (saith he) *behold how they reward us, to come to cast us out of thy possession which thou hast given us to inherit.* I am sure you have cause to complain that you have been ill rewarded by some, for the favour you have shewed them; it hath not won them over to you, but emboldened them against you; and rendred your Authority more contemptible. And therefore did you onely move upon principles of just policy, you could not well dispense with justice; But surely you are in this case to act upon higher grounds; hath not your cause been stiled the *Cause of God*, and your warres the *warres of Christ* against *Antichrist*? For what ever power it is that dorth presse the forms of godlinesse to the destruction of the power, that tramples upon the *Saints of the most high*, that in the *Temple of God* sits above God, and will make times and places holy, which God hath left common; impose Laws to  
binde

binde the Conscience in matters of *divine worship*, which Christ hath never instituted, is certainly *Antichristian*; and hath not that power against which you ingaged been of this nature? Now hear what the voice from heaven saith concerning Babylon when she is falling, *Revel. 18. 6. Reward her even as she rewarded you, and double to her double according to her works.* And the third Angel having powred out his vial upon the rivers and fountains of waters, and they becoming blood, the Angel of the waters saith, *Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of Saints, and Prophets, and thou hast given them blood to drink: for they are worthy.* *Revel. 16. 4, 5, 6.* You see what a foundation you have to build the execution of justice upon to supersede all objections, and resolve all scruples in it.

4. Lastly, shew your resolution in the propagation of the Gospel, and promoting of Religion within your sphere; that it may have a free course in the Kingdom: Let the faithfull Dispensers of it be encouraged, and countenanced by your Authority; though all see not by the same light, and cannot act by the same rules: let men be own'd and countenanced not by their opinions, but by their piety and faithfulness in the work of God: owning them upon other grounds will be apt to make parties, and raise jealousies among them.

And certainly nothing will tend so much to the establishing of the Kingdom, to the advancing of Reformation, to the ruine of Antichrist, as the free progresse of the Gospel. Those seeds of *Papery* that are yet in the hearts of the greatest part of the Kingdom, will never

*Religio suaderi  
potest non cogi.  
Laſ.*

be rooted up but by this means. Antichrist hath a double sword in his hand, temporall and spirituall: his temporall Sword shall be beaten out of his hands by the temporall, and the spirituall by the spirituall, even the Word and Spirit. And was his spirituall power removed, his temporall would fall of it self. He first enslaves the *Conscience*, and then he picks mens purses, and brings them under his power.

Whiles Episcopacy is received upon a *Fus Divinum*, no wonder though it stands firme; And that to meddle with the Lands that bore it up in its pomp and pride is the higheſt *sacrilege*, forsooth, and who ever toucht them, it would be as that *Aurum Tholosanum*, their ruine and undoing. Whiles men are thus perswaded, and abused, a Bishops title is the sureſt in the world: but let the Gospel and truth take place in the hearts of men, and both the *fabrick* and the *props* will fall down together. *Antichrists* kingdom is nothing but *darknesse*, and light destroys it. We read, *Revel. 14. 6.* of an Angel flying in the midst of heaven, having the everlasting Gospel to preach to the Earth: and then in 8. verse, another Angel comes, saying, *Babylon is fallen, is fallen.* And *Revel. 18. 1, 2.* when the earth was lightened with the Angels glory *Babylon* fell. The spirituall *whore* doth dresse up her self in a false glory with *scarlet*, *purple*, *gold*, and *precious stones*, *Revel. 17. 4.* which is discovered and destroyed as the true glory breaks forth in the world. Thus you see your work is to stand fast: to move and encourage to it, let me propound these severall considerations.

1. Consider how deeply God hath ingaged you to stick fast to him, how wonderfully he hath gone forth with

with you in your countels and Forces, and hath done greater things by you, and for you, then any *Parliament* before you: your *bowe* hath abode in strength, and *Gen 49. 24.* your *Arme* hath been made strong by the *Arme* of the mighty God of *Jacob*. He hath given your Enemies as the dust: o the sword, and as the driven stubble to your *bowe*. *Ila. 41. 2:* If ever any victories had the *Arme* of the most high God ingraven upon them then have yours: Can you, Sirs, look back and see what difficulties God hath brought you through, what mountains he hath led you over, and not cry out even with astonishment, as *Balaam* in his parable, *What hath God wrought!* *Numb. 23. 23.* Could a man ever have thought to see the *Hierarchy* fall, and the *Kingdome* stand: to see that power that had so twisted it selfe in the power of the *State* to be pull'd away, and yet a visible power of the *Kingdome* remaining; To see a poore despised handfull of men, as the *Saints* were, to have their heads lifted up, and to become a *terroure* to their numerous Enemies, as the *Jews* were in the dayes of *Mordecai*; What had become of you, and all those that faithfully adhered to you, if God had not wrought for you after an extraordinarie rate; had he suffered your enraged Enemies to prevail, could you have expected to be followed with *Propositions* to restore you to *Honour, Safetie and freedome*? Or could you have compounded for your lives at a lower rate then slavery and beggerie? Think upon this, and you may easily see your engagements to cleave close to God; *Magnus Animus magnam fortunam decet:* Answer that high estate to which God hath brought you by

by high resolutions for him.

2 Consider how you have engaged your selves to God, by *Protestations, Covenant*, and such *Declarations* as have revived the hearts of your friends, and raised up their hopes of you to a great height, and made them ambitious who should appear most *eminently* for you in this cause. Never did Parliament before you pretend so much to God, and entitle him so immediately to the work before them as you have done.

Nchem. 6. 11.

Now as *Nehemiah* said, *Shall such a man as I flee?* A man that have made the Lord my confidence, and am set apart for his immediate service? So shall such a Parliament as you ever flee, or faint, that have thus bound your selves to God; and profess your reliance upon himself in the managing of the work in hand; And have more *solemnly* upon all emergent difficulties set your selves to seek God; then any former Parliament; shall such a Parliament as this ever give back, faint, or flee?

3. Consider the *necessity* of your standing fast; A whole Kingdome, that I say not three Kingdomes, depend upon your integrity and stabilitie in the manning of those affairs before you. The *beaten Emperor* said, *Si violandum est ius Regni gratia violandum est.* When a Kingdome lay at stake, he thought necessity might supersede Justice. But do you speak and resolve quite contrary; if ever we shew our selves upright and stedfast, let it be now when the necessity of a Kingdome calls for it: What the Apostle speaks in another case to the Thessalonians, 1 *Thes.* . 8.

Now



*Now we live if ye stand fast:* that I may say to you, *England* is likely to live, if *Englands* Parliament now stand fast. *Shall a Nation be born at once?* saith the *Isa. 66. 8.* Prophet *Isaiah*. And *shall a Nation be destroyed at once?* In cases of necessitie, men are more then men; *Pompey* the great being readie to take saile for *Italy*, to relieve them with provision in their famine, the Sea became very tempestuous; whereupon they dissuaded him from adventuring: But he answered, *Come, hoysse up saile, for it is necessary that I go, not necessary that I should live.* The preservation of all *Italy* depended upon his voyage, and therefore would not be dissuaded or discouraged. So (Honoured Senators) what ever stormes may assault you while you are ingaging for the happinesse and preservation of the Nation, remember the necessitie of the work, the strength of your call, and retreat not for them.

4. Consider the temper of the times upon which God hath cast us, *shaking and trying times:* And unlesse men be firme and resolved, they will scarce be able to stand. *Malac. 3. 2.* *But who may abide the day of his coming, and who may stand when he appeareth?* When Christ came in the flesh, he came like a refiners fire, and the droffie hearts of men could not abide his presence, or stand before him; yea those very men that prayed and waited for his coming yet could not stand before him, but persecuted and crucified that very *Messiah* whom they sought after; So much lesse are men able to stand before Christs coming in the Spirit, when he shall come and drive asunder the Nations, and the everlasting mountains are scattered,

Hab. 3.

1 Sam. 5. 10.

1 Sam. 6. 20.

scattered, and the perpetuall hills do bow before him: & when he walks through the Sea with his horses, through the heap of great waters, as *Habakuk* describes it: When he comes in the whirlwinde, and horrible tempest, and darknesse is under his feet, that we cannot perceive his goings, then happie is he that is not offended, that is not then readie to crucifie that *Jelus*, and fight against that *kingdome* whose coming he before fought and prayed for. The *Philistines* rejoyced that they had got the *Arke*, but they were quickly wearie of it when they were smote with *Emrods*. And the men of *Ekron* cried out when it came to them, *They have brought the Ark of the God of Israel to us to slay us*. And so the men of *Bethshemesh* rejoyced to see the *Ark*, and offered sacrifice to welcome it, but when the Lord smote of them fiftie thousand for looking into it, then they cryed, *who can stand before this holy Lord God, and to whom shall he go up from us?* So the *Israelites* sighed under their bondage, cried for deliverance, but when they saw the way they must receive it in, they must march through a dry Desert and howling Wildernesse, this offended them, and made them look back to *Egypt*: And hath it not been thus with this Generation, many have cryed out for deliverance, have pretended much joy at the approaching of the *Ark*, and erecting of Christs Kingdome, but seeing that they cannot enjoy it without shaking of the Nation, without some losse in their estates, and Trades, without laying downe some carnall interests, they have growne wearie of it; yea resisted it with all their might.

We

We have had *Apostates* of severall editions, and I wish we have not yet more behind; unlesse men be throughly *principled*, and divine assistance support them, first or last they will be ready to fall. This is the manner of men, they will chalk out Christ his way, and prescribe him the *method* and *manner* of his coming: and if he comes in a way they thought not of, and which their *reason* cannot comprehend, then are they offended, and fall away. And so *Hagg. 2. 7.* God speaks thus, *I will shake all Nations, and the desire of all Nations shall come, and I will fill this house with glory.* Before Christs coming in the flesh, there were great *shakings* of the *Nations* from the time that *Haggai* wrote this Prophecie to the coming of Christ, which is computed to be about 500. years, there were great wars and troubles in the world, whereby the greatest Kingdoms were either shaken or overthrown; as we might give you a particular account of, would we lead you along through the History of those times. And so when he comes in his Spirit, to refine and purge his Church, to bring her up into a *clearer light, and higher life*, he comes and *shakes the earth*; those false foundations, false contentments that men have rested upon, and delighted in; yea he *shakes Heaven* also: that corruption that hath gotten into mens religion, worship, profession, he strikes at it, and *shakes* them, that it may be removed. And whether thus God hath not been *shaking heaven and earth* in our dayes, I leave it to your selves to judge.

Vid Gual-  
ther in  
Hag. 2. 22.

Therefore the temper of the times being such, it calls upon you to stand fast.

5. If you stand not fast, you will loose the things you have wrought; And things may gradually run back into their *old channell*; Oh, look back to those *tvas* of blood that have been shed, those *millions of treasure* that have been exhausted, those sad breaches that have been made upon fam-

H

milies,

milies, Towns, Cities, Counties in this *Kingdom*, to bring us up to that *degree* of deliverance, at which we are arrived this day; and then go back if you can.

It is reported of *Judas Maccabeus*, when he was assaulted by a mighty Army, and having with him but an handfull of men, he was advised to retire and flie into the Temple; He answered, *God forbid that the Sun should ever see me turning my back, I had rather dye, then stain the glory I have won by such a shamefull flight.* Oh let not the Sun ever behold such a shamefull spectacle as the declining of this Parliament; or the staining of your glory by the least defection of your trust.

6. While you stand fast God is with you; *The eyes of the Lord run to and fro through the whole Earth to shew himself mighty, or to strengthen himself, or strongly to hold with all those whose hearts are perfect towards him.* 1 Chron. 16.9. While your hearts are perfect, and depart not from him, you have an almighty God that holds strongly with you.

God is pulling down the power of this world, that hath lifted it self up against him, his truth and servants; and will reckon with all the *Princes* and Nations of the Earth that have dealt injuriously with them, as he dealt with the severall Enemies of his people of old: when he had performed his whole work upon mount *Sion* and *Jerusalem*, then a cup of wrath was put into the hand of their Enemies, and it went round from *Babylon* to *Assyria*, to *Egypt*, to *Moab*, to *Damascus*, &c. And so when God hath performed his intended work upon the hearts of his people, then *wo* to their Enemies though never so mighty; *wo* to them when God comes to plead the cause, and avenge the quarrell of his Saints.

Now those that stick fast to God in this work shall have God with them, and nothing shall stand before them; for

he will work, and who shall let it, or turn it back. And this is the onely way to make you grow great and strong. As *David*, 1 Chron. 11. 9. *waxed greater and greater, for the Lord was with him*: And the *Armies* that follow the Lamb when he is going forth in righteousness to judge and make war are *cloathed in white*: as an emblem of their innocency, Rev 19. 14 righteousness, and victory.

Thus follow the Lamb whither ever he leads you; and then you shall have *righteousnesse* and *victory* on your side continually: yea to adde to this, as you shall have God with you, so you shall have if not the *most* yet the *best* of the people with you, and I hope drawing into better *union* then of late. And it is no small advantage to have a *believing-praying* people on your side; It is by their prayers that you have prevailed, and your Enemies fallen. *Isa. 43. 14.* God tels his people, *For your sakes I have sent to Babylon, and brought down their Princes.* And though *Jacob* be a *worm*, *Isa. 41. 15.* yet he shall *thresh the mountains, beat them small, and make the hils like chaffe.* Yea the great *revolutions* of States and Kingdoms are but Answers to the prayers of Saints. And therefore to keep the hearts of these will be your wisdom and security.

7. Consider the present *juncture* of time upon which Providence hath cast us. And I confesse it was that which invited me to this *text* and subject: such a *criticall juncture* of time and affiirs, as, all things considered, hath not fallen out since your first sitting to this day. I mean in respect of the present Treaty; And the Lord knows what *revolutions* and changes we may see before your next monthly Fast; now for the *Lords* sake, sirs, I beseech you shew your selves men resolved for the happiness and prosperity of England, take heed you loose not that in *Conciliis*, which you have won in *Campiis*. *Sanballat*, and *Tobiah*, and the rest

of *Nehemiahs* Enemies sent to him with a desire to *treat* with him, *Nehem. 6. 2.* but *Nehemiah* perceived that it was for mischief, and to weaken his hands from the work, that it be not done, as you read *ver. 9.* Therefore saith he, *O Lord strengthen my hands.* God forbid the issue of this *Treaty* should be the *weakening your hands*, or obstructing your progress in the *great work* that you are upon. Some say that you have made a *step back* to embrace the *Treaty*; but take heed of making a *step back* in it. What you lost in the *field* at one time you gain'd at another: but what you loose *here*, will not easily or suddenly be recovered.

*Obj.* But is it not better to yeeld, to comply, then have our troubles continued, and wars renewed?

*Ans.* Wars! me thinks the very name should startle us, having so lately tasted the bitter fruits of them; And we are to seek peace and pursue it: But let me be bold to tell you that which I fear will be found true, that the concluding of an unsound Peace will be the *beginning* of a new war. And our troubles will not cease, till all the *true ends* of this late engagement be fully accomplished.

Oh let us never have cause to complain of you, as God doth of the *Prophets* and *Priests* among the Jews, *Ier. 6. 14.* They have healed the breach of the daughter of my people slightly: *per rem leviculam, by some slight thing.* Some slight imperfect work will not amount to a full cure; and if the cure be not full, no wonder though the *sore* grow angry, and break forth again.

Thus we have finished the first *Point* grounded upon the first *Exhortation*, Be you the *fast* and unmoveable.

We shall now addresse to the *second*, though I shall not have time or strength to make a large discourse upon it; I shall contract what I may.

It is this, *Always abounding in the work of the Lord*; or



as the word is better rendred by some, *Excelling in the work of the Lord*, as expressing not so much the *number* as the *nature*, the *quantity* as the *quality* of our works. Beza renders it, *Eminentes*, seeking to go beyond, and exceed each other. Here is the *Saints activity*.

Then here is the subject of this *activity*, and that is not the works of the world, or our own private works, much lesse the works of sin; but the *works of the Lord*, so called, either because it is work of Gods own *institution*, as the *Lords Supper*, the *Lords day*, &c. or else because it is *wrought* in God: all spirituall works are *wrought in God*, Joh. 3. 21. Or else, because it tends to *God*, and his *glory*. And these works are either more internal and *permanent*, as the works of faith, and love in the soul; or more externall and *transient*, as those that break forth in the outward man.

And then here is the *Income* of this divine activity, your *labour is not in vain in the Lord*: your labour, *וְעָמַלְתָּ*, a labour even to sweat, and wearinesse, answering to the Hebrew word *עָמַל*, though it be such a labour, yet it will be countervaild in the recompence, *It is not in vain*: *וְיִשְׂרָאֵל*, not an empty work, that brings nothing with it, that *evaporates* and comes to nothing; yea there is a *meiosis* in the word, *It is not in vain*, he means that it will be labour exceeding gainfull, answered with an *hyperboleall* reward. And he puts it in the *present* tense, your labour is not in vain; the very *work* is wages: A man is reaping while he is sowing.

Lastly, it is added, *in the Lord*, which either expresseth Christ as the root from whence the work springs; *work in the Lord*, which the soul brings forth abiding in him, and in the power of that union she hath with him: as *Job. 15. 2*. Every branch that brings not forth fruit in me, as Calvin reads it, though the fruit and work be outwardly good, yet if it be not work in the Lord, & fruit in Christ, it is a vain work.

Or

Or else these words expresse Christ as the *crown* when with the work is rewarded; though the work may be in *vain* as to men, it finds no reward in the world, but it meets with abundant recompense *in the Lord*.

Thus we have the words briefly opened: the *Observations* might be severall: Onely one I shall speak to, and under which the substance of the rest may be comprehended.

Doct. 2. That Christians are to presse after a spirituall excellency in the service of God. To excell and be eminent in spirituall work. We have a parallel place, 1 Thes. 4. 1. Furthermore we beseech you, brethren, &c. as you have received of us how to walk, so ye would abound more and more. *in meo more*, the word in the text, which Beza translates, *Vt magis excellatis*, and notes upon it: *Ita conemini magis ac magis excellere, ac vos ipsos quotidie superare*. And the French translation renders the words very fully, *Vous passiez plus outre de plus en plus*: that you would passe on further from more to more.

Pro. 4. 18. Solomon compares the way of a righteous man to the shining light which shineth more and more till the perfect day. A Christian, like the Sun, is daily to mount higher, and shine brighter in the sphere of his spirituall activity.

For this we have Christ admiring his Spouse: Cant. 6. 10. *who is she that looketh forth as the morning, fair as the moon, clear as the sun?* she is shining forth still in a purer and brighter light and glory. She is walking in the light, as 1 Ioh 1. Iohn expresseth it: that is she acts in light, and makes a progress in it also.

And Christ compares the kingdom of heaven to a seed that grows up into its perfection by degrees: Mar. 4. 28. the earth brings forth first the blade, then the ear, then the full corn in the ear. The first works and fruits of a Christian are weak, and lowe, and exceeding imperfect, that he can scarce know them whether they be of the flesh or of the spirit:

spirit: as a blade of good corn is scarce discerned from a tare, then it brings forth the ear. Now his actions are more raised, springing from higher acts of faith and love, and clearly appear to spring from a Divine seed and spirituall root. Lastly, the full corn in the ear, now his fruit is come to some perfection and maturity.

In the heavenly Academy there are three degrees. First, *Tyrones*, novices, babes in Christ, newly entered. Secondly, *proficientes*, those that have ascended to an higher degree, and who are past the first principles, and are moving towards perfection. Thirdly, *perfecti*, who are arrived at the top, strong men and dextrous in spirituall works: now those of the first form are to aspire toward the second, and the second to the third. The Psalmist, *Psal. 84. 7.* seems to allude to this: *They go on from strength to strength*, it is in the מחיל אל מחיל margin, and so the originall will bear it, *from company to* חֵן *company*: from one form and company of Christians to another; & every one of them in Sion appeareth before God. The French de bande eu bande.

It is said of *Abraham*, *Gen. 12. 9.* that he journeyed, going on still towards the South. A learned Interpreter observes this upon it, he journeyed towards the South, which is towards the Sun, figuring his progresse in faith & grace. The Apostle presseth to this often, as, *Hebr. 6. 1.* *Therefore leaving the principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works, and faith towards God*. Not that faith and repentance are to be laved utterly aside, but onely in the primitive and first acts of them, and afterwards to put forth higher acts of both. Ainsworth in loc.

And this excellency in the work of God is to appear:

1. In the matter of the work, to be still undertaking higher and greater work for God: As the work that *Moses* was upon to bring Israel out of *Aegypt*, and *Ishua*, to bring them

them into Canaan; and the Apostles to preach the Gospel among the Gentiles: these were great works. So Christians are to be still ingaging in works of greater eminency, of a more publick nature, more importance and difficulty.

2. In the number of our works, a Saints life is to be a continuall service; God hath not tyed us under the Gospel to any number, because he delights in free services: and where there is a Gospel principle, it constrains to act abundantly; Love it is a short Tyranny, as one calls it, it sweetly compels the soul to be industrious, and active in the service of her beloved. The vestall fire never went out; so the fire of a Saints activity is to be alwayes flaming. The more active a Christian is, the more like Angels, who are described as alwayes flying; yea the more like Christ, whose meat and drink was to do his Fathers will: yea the more like God, who though alwayes at rest in himself, yet alwayes in act, yea activity it self.

Isa. 6. 2.

Μὴ τοῦ μὲν  
οὐ τὸ ποιεῖν  
καὶ τὸ ποιεῖν  
δὲ καὶ τὸ  
τὴν αὐτὴν  
πρὸς ἑαυτὴν  
τὴν &c.  
Philos in  
li Qua  
rerum d r  
narum be  
res.

3. In the manner of our working, which is the main free doing our works with more simplicitie, to do them purely for Gods sake, when we look singly at God in them, and dare not appropriate either the service it self, or the strength whereby we mannage it, or the successe of the service to our selves; but look upon God as all, and our selves as nothing in them. And therefore an ancient Writer perswading men to depart out of themselves, bids them beware they appropriate not understanding, apprehension, quickness of sight, any thing to themselves in their actions: But to offer up and dedicate all these things to him who is the cause of all. It is an easie matter to do works great in outward appearance, but to do them with this simplicitie of spirit, *Hic labor, hoc opus est*; this is Christianity indeed.

The Pharisees did great works for the matter of them, gave great Alms, payed Tithes of all, built the Sepulchers

of

of their fathers; but because they wanted this simplicity of spirit, did them to be teen of men, they stank in the nostrils of God.

But the rule of Christ to his disciples is, when thou givest an Alms, let not thy left hand know what thy right hand doth; hide what thou doest even from thy self, lest the flesh assume glory.

2. In doing them with more delight, to rejoyce as a gyant to run a race; to act with as great freedom in a work where God alone is concerned, as where our own interests are the most deeply involved. When we can rejoyce more in opportunities of service, then in all outward contentments; counting it an honour that God will make use of us in the meanest work.

3. In doing them with more self-denyall; when we can be content to lay down and wave our own interest, that we may do God service. The more self-denyall appears in any service, the more true excellency shines forth in it. To be stiffe and inexorable in matters concerning common good, and to be flexible and yeelding in his own private, is the temper of a gracious heart.

4. In doing them with greater bent and intention of spirit; when the heart is carried out strongly in the work of God, that no difficulties and opposition do discourage or stop. *Hezekiahs* heart was lifted up in the wayes of the Lord, *2 Chron. 17. 6.* not lift up with pride, but resolution: an heart soaring above dangers, sufferings, lowe, and earthly interests. *Not slothfull in businesse: but fervent in spirit, serving the Lord;* saith the Apostle. *Rom. 12. 11.* As the Angels called \*Seraphims have their name from that burning heat of spirit wherewith they are carried forth to  
*\*Fervorem & acumen  
& ferventiam in-*  
*tense ac nunquam intermisit nunquamq. declinantis motionis nomen Seraphim luculenter designat. Dionys. Areop. de celest. hierarch. cap. 7.*

God, and for God. There are two words in Scripture most commonly used signifying a man, *Ab*, and *Adam*; the latter comes from a word signifying earth, and expresseth man in his dead, corrupt and earthly state: the former from a word signifying \* fire, and expresseth man in his raised quickned state in Christ. Christians then act not up to their renewed state in Christ, when they are not carried forth with fervor of spirit in the work of God.

\* *Ab*  
ab *Ab*

Ignis. Ave-  
nar.

We shall only make one Use of this, and so conclude.  
You see then (Christians) your duty before you: Oh then let you and I be daily advancing into an higher excellencie in the work of God. In other things we are ambitious to excell, as who shall have the greatest state, who shall have the best repure among men, who shall drive the greatest Trade, who shall be best seen into his Art, and Profession, who shall be best skill'd in Mysteries and Sciences: and shall we alone be sinfully modest, and indifferent in the work of God? are there any works so noble, and attended with such plentiful incomes as these works are? And doth not God deserve from you something that is excellent daily? Or can you in the perfection of any works arrive at so much satisfaction, peace and joy, as in the perfection of spirituall works? Or can your spirits ever be in their highest operation in any works, save onely these? Or are they ever employed to the end for which they were created, till they busie themselves in these works?

7<sup>th</sup>.

O that it might be all the strife & contention among Christians, nor who shall get victory over each other; and whose private opinion shall be most applauded: but who shall most excell in the *work of the Lord* who shall put forth highest acts of faith and love, and out-shine in a spirituall and exemplary conversation.

And O that this was all the contention among Ministers,  
not



not who shall get the *greatest Livings*, who shall be most in favour with men, or gain the *greatest party*: but who shall be most laborious in the work of the Gospel, who shall most deny themselves for God, and *win* most souls to the Lord Jesus.

And O that this was all the contention among *Magistrates*, not who shall most enrich themselves by the ruines of the State, who shall carry on some *private designe* with *greatest strength and successe*; but who shall shew himself most faithfull to his trust; who shall be most sollicitous and sincere for the advancing the honour of God, and the freedom and happinesse of the Nation: such *strife* would reconcile us, such *contentions* would make us all friends.

And you (Right Honorable) I shall addresse the residue of my discourse particularly to. You have already done *great things* we do acknowledge; but if you sit down here, *England* will be on this side that cure she needs, and that happinesse she expects from You. Therefore still strive to excell not alone other *Parliaments*, for so You have done already; but your selves also daily. Let your last works excell the first; that it may never be said of you, as the mother of *Claudius Caesar* said of him, *That Nature had begun him, but not finisht him*: That you begun a good work, and left it *abortive* and unfinished. *Seneca* speaks of some, that they were *semper victori*, *always about to live*; let it not be said of you, that You were about to settle us, and establish our Liberties, but never did it. And let there appear still more simplicity, Jove, self denyall, and intention of spirit in all your actions, that none may have occasion to say, that you have any whit abated of your *primitive integrity and zeal*.

And to move you to this, let me be bold to propound to You some serious *Considerations*.

1. Consider how God hath excelled towards You; he

hath appeared for you, and gone along with you after an excellent and extraordinary rate: What *Parliament* or people before you can speak higher things, and tell larger stories of the power and goodnesse of God then you may. And hath he not exceeded of late; do not the mercies and *vidories* of a later birth bear a livelier *image* and clearer *li- leaments* of God upon them then the former; hath he thus excelled in his workings for you, and will not you excell daily in your acting for him? How often hath the *Parliament* of England been at the very *brinks* of the grave, the *proud waves* have beset you round; and you have been ready severall times to be buried in a *deluge* of desolation & ruine, and yet God hath given you a new life from the dead, and you stand upon your feet this day as *rich monuments* of the excelling mercy and *providence* of God, to the joy and comfort of your friends, and the terror and *astonishment* of your Enemies. Now as it was with the *Captain* of our salvation, after his *resurrection* he appeared in greater glory: And as *Herod* said, when he heard the fame of Christ, *John Baptist is risen from the dead, and therefore mighty works shew forth themselves in him.* So, *Sirs*, you having been already as crucified, and buried, and now as *risen from the dead.* Oh that we might now see more of God breaking forth from you, and more *mighty works* shewing forth themselves in you.

2. Consider how the eyes of all the *saints* have been upon you, not onely in *England*, but even in all parts of the world, to see what will be the issue of that work which is now in your hands. And never did God more raise up the hearts of his people to pray for any society of men, as for you; and they are now looking how prayers are answered in you. And oh that we might daily see you rising up in your actions and resolutions *answerable* to the height of our hopes and expectations from you.

3. Consider seriously what *precious blood* hath been spilt for the advancing of that work you are called unto. doth not this bespeak something from you excellent and extraordinary, somewhat to countervail that *dear price* that is layed down for it.

The blood of the *Martyrs* is called *seed*: much of this seed, seed of *blood*, *precious blood* hath been sown, and may not we wait for an *harvest* that may bear proportion to this seed? The *glory* that Saints expect from God is great, because it is the *price of the blood of God*: And I am confident, that the mercies that are in the *womb* for us will bear proportion to, yea far exceed the price layed down: and we hope that God will make *You Instruments* to give them birth. We know you are but men, and poore instruments in the hand of God: and if we lookt upon you otherwise, we should wrong God, and you, and our selves also: yet going forth in the *strength* of God, you need not fear the *greatest* undertakings.

4. Consider what *great opportunities* God hath again put into your hand: It was once feared that you had let slip your opportunity and *criticall season* of Englands deliverance, but God hath redeemed it again for you by his *almighty arm*, and now again hath put you to a tryall.

He hath subdued your Enemies *over and over*, and enabled you not alone to relieve your selves, but give help to others also. You were faine in your extremities to run upon arrears with *Scotland*, but God hath *set you up*, and enabled you to pay them not onely in *Coyne*, but in *kinde*: so that now again the *whole Kingdom* is before you, and what is it that you may not do, if you addresse to it with integritie and confidence. Of late you had *violent stormes* that beat upon you, and threaten'd *sad things* to you, and your friends from *all parts* of the Kingdom; and then the season might plead

plead your excuse: but hath not God now *allayed* these stormes, said to the raging Sea, *Be still*, and here shall thy proud waves be stopped. O then now *hoise up sail*, and steere strongly and swiftly to the haven of Englands prosperitie; and I dare assure you, walking in Gods way, you shall have winde and tyde with you.

Lastly, consider the motive in the text, your labour is never in vain in the Lord; though you find *ill reward* for it in the world, you shall finde glorious reward in God: *Its merchandise is better then the merchandise of silver, and the gain thereof then fine gold.* All our works in God, all our suffering for God, are as *precious seed* that rise up again an hundred fold into our bosome.

Et si aliqua  
amissus  
vis a gra-  
dia, nego-  
tatio sit  
aliquid a-  
mittere ut  
maiora lu-  
cretis.  
Tertul. lib.  
ad Marty-  
ras.  
Bonum ago-  
nem subitu-  
re estu in  
quo corona  
aeternitatis  
habuimus,  
angelice  
substantie  
posita in  
caelis, gloria  
in fide  
in fide  
in fide  
ibid.

Thus the Prophet *Azariah* encouraged *Asa* and the people, *2 Chron. 15. 7.* Be you strong therefore, and let not your hands be weak, for your work shall be rewarded. And thus the Prophet *Isaiah* encourageth himself in his God, when his work found little successe or reward with men: *Isa. 49. 4.* I said, I have laboured in vain, and spent my strength for nought, yet surely my judgement is with the Lord, and my work (or reward) with my God. And *uer. 5.* Though *Israel* be not gathered, yet shall I be glorious in the eyes of the Lord. The more upright we are in the work of God, the more contemptible we are likely to be in the eyes of men; but the more glorious in the eyes of God. And one smile of his face will countervail the highest works, and deepest sufferings for him, in a transcendent measure: The meanest service shall have its reward; how much more works of an higher nature, of which rank are those (Sirs) that God hath put into your hands: and you have a great opportunity, as to honour God, so to treasure up happiness and glory to your selves: And assure your selves, you whose hearts have been upright with God, all your unwearied travell, and attendance now for these  
eight

eight yeers, all your expence of time, all your losses, sufferings, reproaches, inconveniences that any of you have sustained in the prosecution of this cause you have in hand (which will be carried on against the gates of hell) yea all those wholsome *Votes, Orders, Ordinances, Declarations* that have proceeded from you in the integritie of your hearts, do stand upon record in heaven, and are fruit that will abound to your account in that great day of recompense; when all things shall be heard over again, and every action of men be brought under strict review before men and Angels. And though we thus speak, yet we allow no merit in any work either *ex congruo*, or *condigno*, but a reward we do, and that not of debt but of grace, as the Apostle distinguisheth, *Rom. 4. 4.*

Neither can we allow the love of the reward as the highest principle from which, or the obtaining the reward as the utmost end to which our actions move: this is too mercenary for Saints; but freely to act from love to God, and to the work it self, as our highest principle, and to the glory of God as our utmost end, though there was no reward at all, is most Evangelicall, and Saints-like: yet that a subordinate respect may be had to the reward, the pleasure and glory that are the train of spirituall works, the text, especially that word *idoneus*, knowing, in the text doth undeniably prove.

Therefore now to shut up all, (Right Honorable) let me beseech you by all the glorious appearances of God for you, by those expectations that the Saints have of you, by all those prayers that have been made, those tears that have been shed, that blood that hath been spilt, by those precious opportunities that are in your hands, by that exceeding great reward wherewith free grace shall crown your works in the Lord withall; that you would, as in opposition to all ven-

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tations both on the right hand and the left, shew your selves stedfast and unmovable; so in Answer to your own engagements, the necessities and expectations of the Kingdom, be alwayes excelling in the work of the Lord.

And not onely seek to excell your selves, but to give all just advantages that you may, that others may excell also; that the Church of God in this Kingdom may grow up under the fostering wings of your government into a more perfect state.

You know, not long since, this excelling in spirituall things was looked upon with an evill eye, and was condemned for faction, schisme, precisenesse, singularity, &c. and therefore all Religion and worship must be confined within certain forms and boundaries; and thus men sought to imprison light and truth: But lay you, I beseech you, no such restraint upon the Church of God, divine truth, or the Spirit: but as knowledge will increase, and light will be breaking forth in the evening of the world; so let us not have the curtains drawn, or the windows shut, but be left in some capacity to entertain it.

FINIS.



